

NEW
ESSAYES:
MEDITATI-

ons, and Vowes:

Including in them the
Chiefe Duties of a Chri-
stian, both for Faith,
and Manners.

By *Thomas Tuke*, Minister of
Gods Word, at *S. Giles*
In the Fields.

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Thos Constable Junr
1787 N^o 57





To the Right ver-
tuous and Honoura-
ble Lady, the Lady
Alicia Dudley.

MADAME,



After I had writ-
ten these lines,
(for I know not
well how to call
them) I long dis-
coursed with my selfe, whom
to I might present them: At
length I bethought my selfe
of your Ladiship, whom
I deemed very worthy of
them; and am bold, vnder

A 3 your

The Epistle Dedicatory.

your Name, to publish them
vnto the world. If herein, or
by any other meanes, I may
further your knowledge or
deuotion in true Christia-
nisme, I shal reioice. I seek for
nothing, but your soule for
Christ, that in him it may be
presented pure and perfect
vnto God. Your *wisedome*,
and not your *wealth*, that
you may bee wise in Christ
Iesus, according as S. Paul
doth teach you: *If any man a-*
mong you seemeth to be wise in
this world, let him become a
foole, that hee may bee wise: for
the wisdom of this world is
folishnesse with God. To
know Christ well, is the chie-
fest learning; and to serue
him

Cor. 3. 18

The Epistle Dedicatory.

him truly, is the greatest freedome. *Mary* was happy in bearing him, more happy in beleeuing in him, in that shee bare him in her breast, whom she bare before in her belly. And though euery Lady cannot be a *Mary*, a *Mother* to him in the flesh; yet euery true Christian Lady is a kinne to him in the faith, flesh of his flesh, and bone his bone, a very member of his body in a spirituall sence.

Whosoever (saith he) *shall doe* Mat. 12. 50
the will of my Father, which is Luk. 8. 17
in heauen, the same is my Bro-
ther, and Sister, and Mother.

And this is the better: for the Christian blood, as *Christian*, is the best blood in the world

The Epistle Dedicatory.

A man in any other blood may perish: but he that hath this blood in his heart, shall neuer perish. If a Christian, during a Christian, may bee damned, then say that Christ himselfe may be damned also. VVhich, what religious eare can endure to heare? But I will detaine you no longer: but leaue you to those things which I haue prepared for you. If they shall finde your kinde acceptance, they haue what they come for; and I that for what I sent them. Vse them, and peruse them at your leasure: and God giue them fauour in your heart. The great God of heauen and earth
protect

The Epistle Dedicatory.

protect and blesse you, and
all your children, and keepe
you all for euer in his faith
and feare, that yee may see
his face to the eternall com-
fort of your soules in heauen.

*Saint Giles in the fieldes,
October 5. 1614.*

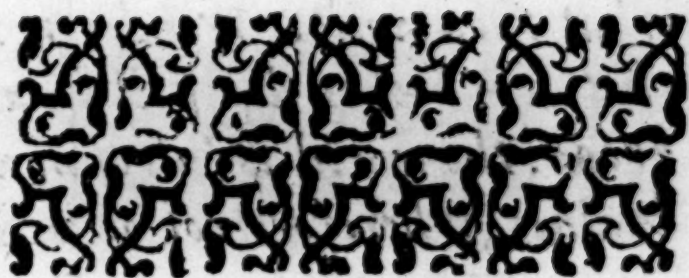
*Your Ladiships in
Christ Iesus,*

Thomas Tuke.

The



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To the Courteous Reader.

Gentle Reader, *I haue
written this booke for
thee: if thou vse it, it
is thine: if thou abuse it, it is
not thine, but mine. Quarrell
not with the name, if thou dis-
like not the nature. As chil-
dren, so bookes, which are the
birth of mens braines, haue not
euer the fittest names. It is of-
tentimes as God-fathers please.
If thou dislike the name, call it
what*

To the Reader.

what thou wilt. Wonder not
that new bookes doe still flye a-
brode: the world is full of new
braines; wherefore not of new
Bookes? They that are of active
spirits, were beter do this then
nothing. As for my selfe I bring
with me no novelty, as I thinke,
but that, that is old and true,
though (it may be) cast in a new
mold. I suppose both yong & old
helpt forward the Tabernacle,
and after that the Temple: and
it is my ioy to do anything I can,
for the Church of Christ, If I can
bring but one Lace or Pinne to
the trimming of His Bride.
Reade, and consider what thou
readest. Let mee finde thy lo-
ving and vnsparing censure in
discretion. If I shall perceiue
any

To the Reader.

any thing to be amisse, it shall hereafter bee corrected: If it shall finde entertainment with thee, I may bee encouraged to prepare more of this kind hereafter for thee. Thus I commend my booke to thee, and both it and thee to God.

From my Study in Saint Giles
in the fields, this 5. of October,
1614.

Thine in CHRIST:

THOMAS TVKE.

Anthony Moxey

Tho: Saffor

From my study in Saint Omer
in the fields, this 10 of Octo-
ber 1614.

Thine Christian

Thomas Moxey

Antho: Moxey



ESSAYES.

Of God.



WHILES I thinke of
GOD, my thoughts
are swallowed vp as
of a gulfe, and I loose
my selfe, rather then
finde Him: His brightnesse daze-
leth mine eyes; and I cannot
reach Him with my Line, and
sound Him with the Plumet of
mine Vnderstanding: Hee is so
deepe that I cannot goe downe

B

vnto

vnto Him; Hee is so high, that I cannot mount vp vnto Him: Hee is so great that I cannot comprehend Him; Hee is so large that I cannot measure Him: Hee is so Wise, as I cannot conceiue; and so Good, as I am not able to expresse. Alas! How shall a Bushell containe all the World? How can a Bucket hold all the Ocean; or a Spooone lade out all the Water, that is therein? How can a Foole diue downe into the depths of Wisedome; or hee that is euill, fully vnderstand Him that is an infinite, and inexplicable Good? Yet this haue I learned; Hee is Great without Quantity; Hee is Good without Quality: Hee sees all things without Eyes; Hee heares all things without Eares; Hee knowes all things without discourse: Hee made all things, and yet

yet hath neede of nothing; Hee
fills all things, but is fill'd of no-
thing; Hee giues all things, but
taketh nothing; Hee is in all
things, but is polluted of no-
thing: Nothing can helpe Him,
nothing can hurt Him, nothing
can adde to *Him*, nothing can be
taken from Him. O GOD, Thine
Excellency doth surpasse mine
infirmity! Thy Beauty, drawes
mee; Thy Fulnesse contents mee;
Thy Mercy staies mee. I would
bee Thine, euen Thine, and none
but Thine: I desire nothing
against Thee, nothing besides
Thee, nothing with Thee: O
LORD, nothing but Thee. Thou
art my Lot, my Loue, my Porti-
on, my prime Content: If I haue
Thee, I haue All; if I lacke Thee,
I lacke All: If Thou beest with
mee, I care not though men,
though diuels, though all the

world should bee against mee.
LORD now lift vp the light of
Thy Countenance vpon mee,
and grant mee Thy peace, *Amen.*

Of Christ.

CH R I S T is the Way, the
Truth, and the Life. Which
way wouldst thou goe? Hee is
the Way. Whither wouldst thou
goe? Hee is the Truth. Where
wouldst thou remaine? Hee is
the Life. Wouldst thou walke?
Hee is the Way : Wouldst thou
not bee deceiued? Hee is the
Truth: Wouldst thou not die?
Hee is the Life. C H R I S T was
Poore to make vs Rich: Hee was
made a Sinner, that wee might
bee

Of CHRIST. 3

bee made Saints : Hee was made
a Curse, that wee might obtaine
a Blessing : Hee Dyed, that wee
might liue : Hee Descended in-
to Hell, that wee might Ascend
into Heauen. In Him wee haue
all things, and Hee is all things
in vs. If thou beest hungry Hee
is Meate: if thou thirstest Hee is
Drinke : If thou beest wounded,
Hee is a Surgion : If thou beest
sicke, Hee is a Physitian: If thou
burne, Hee is a Fountaine: If
thou beest cold, Hee is a Fire. If
thou beest a sinner, Hee is Sancti-
ty: If thou beest laden with ini-
quity, Hee is Iustice: If thou
wantest helpe, Hee is a Succour:
If thou beest weake, Hee is
Strength: If thou beest weary,
Hee is a Shadow: If thou fearest
death, Hee is Life: If thou ha-
test darkenesse, Hee is Light: If
thou wouldst see GOD, Hee is

thy Glasse: If thou wouldst haue
accesse to GOD, Hee is the
Way: If thou wouldst enter into
heauen, Hee is the Dore, the
Key, the Keeper. O LORD,
how sweete is Thy Name! How
pleasing is Thy Seruice! How
easie is Thy Yoke! In truth he is
worthy death, who refuseth to
liue to Thee: Hee is a foole, that
is not wise to Thee: Hee is iust
nothing, that would bee some-
thing out of Thee. It is meete
that hee should wither, that will
not grow in Thee: Hee deserues
to perish wandring, that will not
walke in Thee. Misery bee his
end, that seekes not Blisse in
Thee: Death bee his Destiny,
that seekes not life in Thee: And
Hell his heritage, that seekes not
Heauen in Thee. Thou mad'st all
things for thy Selfe: Hee that
will bee some-thing to himselfe,
and

Of the Holy GHOST. 7

nothing to Thee, amongst all things hee beginnes to bee nothing, and of things euill hee deserues the worst. Keepe mee therefore in Thy loue, that I may not leaue Thee: Preserue mee in Thy Breast, and doe not loose mee: If I leaue Thee, I loose Thee; in loosing Thee, I loose my soule, my selfe, and all things with mee.

Of the Holy Ghost.

THE third Person of the blessed Trinity is called the Holy SPIRIT, because Hee hallowes vs, and being Himselfe Spired, doth also inspire good things into vs. The scholler learns quickly, when the Ho-

by GHOST is his Teacher: The
eye sees distinctly, when the
Holy GHOST doth enlighten
it: A man iudgeth truely, when
Hee doth direct him: and liueth
holily, when Hee doth dispose
him. The SPIRIT is but one
in Person, yet seuen, yea seuentie
times seuen in His gracious
Operations: Hee hath Wise-
dome for thee against thy folly,
Vnderstanding against thy dul-
nesse, Counsell against thy gid-
dinesse, Courage against thy
cowardice, Cheerefulness against
thy sluggishnesse, Tenderesse
against thy hardnesse, Comfort
against thy feares, Light against
thy darkenesse, Truth against
thy lies, Humility against thy
pride, Faith against thy dissi-
dence, Hope against thy despe-
ration, and Charity against thy
cruelty. Hee is giuen vnto men
for

Of the Holy GHOST. 9

for saluation, when their heart
returnes vnto GOD: for succour,
when in our agonies Hee re-
lieues our infirmitie: for solace,
when Hee whispers into our
hearts that we are GODS Chil-
dren: and for heate, when Hee
kindles in our soules the zeale of
GOD, and Charity to our neigh-
bour for CHRIST His sake.
Thinke wee well? it is of Him:
• Will wee well? It is by Him:
Affect wee well? It is His worke:
Or liue wee well? It is by His di-
rection: Hee lightens our mind,
giudes our reason, strengthens
our memory, moves our will,
and rules our affections. But be-
cause a man sees Him not, there-
fore shall hee deny his Essence,
or his Presence? Thou seest not:
Aire, the Wind, thine Heart, thy
Braines, thy Soule. The operati-
ons of the Aire doth shew it, the:

10 *ESSAYES.*

noise and whirling of the Wind
doth proue it, the panting of the
heart doth expresse it, the
thoughts and imaginations of
the Braines doth declare them,
and life, sense, and motion, doth
shew thy soule is in thee : Euen
so spirituall motions, and an ho-
ly conuersation, doth argue the
presence and presidence of the
SPIRIT in vs. The Holy
GHOST appeared in a Doue,
and in fiery tongues. *Hee* dwels
in them, that are innocent, meek,
and constant : and whom *Hee*
fills, *Hee* makes them seruent,
and likewise eloquent : *Hee* in-
flames their hearts with the hea-
uenly fire of an holy zeale, and
makes them speake the praises of
GOD : *Hee* therefore, hath the
Holy GHOST, who with his
mildenesse and simplicity quen-
ches not his zeale, nor with bit-
ternesse

Of the Holy TRINITY. 11

terneſſe of zeale, looſes not his mildenſſe, but harboureth both together in a diſcreet, pious, and peaceable Spirit.

Of the Holy and Individuall Trinity.

THREE are better then One: but here Three are One, and One is Three: and hee that hath One, hath All: and hee that wants One wants All. What One is, All are: What One hath, None lackes. All Three are one GOD, all Three haue one LORDSHIP. Amongſt Them there is diſtinction, but not diuiſion: a plurality of Perſons, but a ſingularity of Nature, Conſubſtantiall, Coëternall, and Co-æquall. To
bee

bee busy in inquisition about the TRINITY is wicked curiosity; to bleue It soberly, is faithfull security; but to see It, as It is, is perfect and full felicity. Nature cannot match this Mystery, therefore the similitudes vsed to expresse It must bee warily considered, and not strained too farre: As that of the Sunne and Fire, which haue three things, motion, light, and heate; of the Iewish Ephah, a measure of three bushels; of the Soule, which is furnished with Memory, Vnderstanding, and Will; of Water in the Spring, River, and Pond; or of the Finger, Hand, and Arme. Then here, there can bee no where more dangerous erring, nor more painefull seeking, nor more profitable finding. It shall not grieue mee, if I doubt, to aske: It shall not shame.

Of the Holy TRINITY. 13

Shame mee, if I faile, to learne:
O Verity, Charity, Eternity, O
Blessed and Blessing TRINITY,
~~Holy, Holy, Holy~~ LORD GOD
of Hosts, Heaven and Earth are
full the Maiesty of Thy Glory!
Whiles I thinke of Three, I shue
vp my thoughts in One: and
whilst I muse on One, mine eies
are dazeled with the sight of
Three: It is my misery that I
am a stranger from Thee; I
shall bee happy, when I
shall bee with Thee,
see Thee, and en-
ioy Thee.

(* * *)
(. .)

Of

Of Christ.

OUr blessed LORD and Sa-
uiour is called IESVS
CHRIST: The former Name is
Hebrew, the latter *Greeke*: the one
signifying a SAVIOUR, the
other ANNOINTED: for *Hee*
is both to Iew and Gentle an
Annointed Sauiour, Annointed
with the oile of gladnesse aboue
his fellowes, to be a King, Priest,
and Prophet, vnto his Body: *His*
Person is but one, but his Na-
tures are two: One Diuine and
Vncreated, the other Humane
and Created: *Hee* must bee man,
that *Hee* might bee able to die:
Hee must bee GOD, that his
death might bee Meritorious.
Hee must bee Man, for man had
sinned,

sinned, and Man must therefore
 suffer: *Hee* must bee GOD, that
 in suffering *Hee* might ouer-
 come, and that dying *Hee* might
 raise Himselfe to life. Man in-
 deed could suffer, but GOD
 alone could vanquish and ouer-
 come. O inestimable fauour!
 GOD would become Man, that
 wee men might bee reconciled
 vnto GOD. The Sonne of GOD
 was made the sonne of Man, that
 the sonnes of men might bee
 made the sonnes of GOD. *Hee*
 became a Seruant to make vs
 free: *Hee* would bee inglorious,
 that wee might bee glorious:
 and being LORD of Life *Hee*
 would suffer death, that wee,
 which had deserued death, might
 haue by Him eternall Life.
 LORD IESVS, whom haue I to
 intercede for mee with GOD in
 heauen, but thee? Whom haue I

to guide and comfort me, whiles
I liue with men on earth, but
Thy SPIRIT? In whom desire
I to end my daies and die, but
euen in Thee? With whom
would I liue, when I doe re-
moue, but euen with Thee?
Grant that I may so liue to Thee,
and so die in Thee, that I may
liue eternally with Thee: But my
life doth scarre mee, for when I
sift it, I finde it is either full of
sinne, or empty of good. And
if any fruite appeare therein, it
is either so feigned, or so vnpur-
fite, or some way, or other, so
corrupted, as that either it can-
not please, or cannot but dis-
please the most righteous and
holy Iudge. What shall I now
doe? Or whether shall I goe? Thy
Passion, O LORD, is my re-
fuge, and singular comfort:
Therein is my confidence, on
that

that I stand. Thy Mercies, are my Merites; Thine Indulgence, is my Iustice; Thy Grace, is my Glory; Thy Crosse, my Crowne; and Thy Death, my Life. IESVS is a Name full of delight and sweetenesse: *Mel in Ore, Melos in Aure, Iubitus in Corde*: Honey in the mouth, Melody in the eare, and Ioy in the heart. I will reioyce and trust in Thy Salvation: I will not contend against Thee in the Vallies, nor on the Mountaines: The King of *Israck* is a Mercifull King: Thy mercy it is, thy mercies, O LORD, that I onely thirst for. My soule thirsteth after Thy mercies, as the chased *Hare* doth after water. LORD IESVS in Thy mercy, make mee partaker of Thy Merites.

of

Of the Law.

THE Law saith: Doe this, and thou shalt liue. It rests not in faith, but exacteth action; and promiseth life to them which keepe it: It allowes not infirmities, but requireth all perfecti-
ons: and if a man faile but in one point thereof, it denounceth a curse vnto him: Alas then what are wee, what shall become of vs, who are grieuous and continuall sinners? Our very Iustice being strictly sifted by the Law, which is the rule of Iustice, would bee found iniustice: and that would be contemned in the strict iudgement of the Iudge, which is commended in the iudgement of the worker. But
could

could not this Law haue beene exactly kept? Surely *Adam* might haue kept it, if hee would: but as the case now standeth, wee cannot but trangresse it: Neither yet is there iniustice in God: For by commanding things impossible Hee makes not men sinners, but humble, that euery mouth should bee stopped, and that all the world should bee made subiect vnto God: because by the workes of the Law no flesh shal be iustified in his sight. For when wee haue receiued a commandement, and perceiue what is wanting in vs, wee are put in minde to send vp our cries into heauen, and God will haue mercy vpon vs: and that so wee may know that wee are not saued by the workes of righteousness, which wee haue done, but by *His* owne free Mercy.

cy: For indeed therefore was the Law giuen, and is yet vrged, to shewe, not what wee can doe, but what wee should doe, and that the proude might see his weakenesse, and seeing it might bee humbled, and being humbled might confesse it, and confessing it might bee saued: Not resting vpon his owne dignity, but on GODS Dignation; not in his owne iustice, but in the Righteousnesse of IESVS CHRIST. Being therefore terrified by the Law, let vs seeke for comfort in the Gospell: And seeing all hope in our selues is cut off by the Law, let vs flie to CHRIST IESVS, Who is the fulfilling of the Law, and in Whom, whosoever beleeueth hath the perfection of the Law. They say, the Elephant (as knowing his owne deformity) loues

loues not to looke into cleere water : Foule faces would haue false glasses ; and such, as would vent their copper, loue not the Touchstone : And they, that haue deceitfull wares, like not the light. But I doe desire to vnderstand the Law exactly, that I may see all my deformities and foulness, mine hypocries and false-dealings, that so I might bee brought to a loathing of them, and finding mine imperfections towards the Law, I might bee prouoked to seeke for the perfection reuealed in the Gospell; I will indeuour to keep the Law exactly, but when I faile, I will flie to the Grace of the Gospell speedily ; as knowing that not by mine owne iustice, but by the iustice of CHRIST I must bee iustified, and that I am not saued for any
graces

graces in mee, but by the grace
of GOD in CHRIST vnto
mee.

Of Sinne.

SINNE is the transgression of
the Law: If there were no
Law, there could bee no sinne:
The Law claimes obedience, and
when it is transgressed, then sin
is committed: And the more men
wander from it, the more they
sinne. The cause of sinne is not
GOD, who is Truth and Good-
nesse, Wisedome and Iustice,
but a mans owne will, yeelding
to the diuell. For it cannot bee
that Hee should make vs fall in-
to sinne, who makes vs rise from
sinne; and that *Hee* should be the
Author of that, whereof *Hee* is
reuenger.

reuenger. And though Sathan be politique to beguile, yet hath he no power to compell: he cannot make thee sinne, except thou wilt. It is true hee can bewitch thy body, inchaunt thine eyes, and dull thy eares, whether thou wilt, or no: but he cannot compell thy soule to sinne, he cannot make thee sinne against thy will.

A man standing in a showre of haile, or bullets, or beeing among persons infected with the plague, may be stricken and infected, though he would not bee so: but no tentation darterd from the Diuell, no bad example, scandall or suggestion of any sinner can doe thee harme, except thou yeeld vnto it. Know that when thou sinnest, it is not against, but with thy will: For the foundation and roote of sinne is in our selues; and whosoever finnes, is
the

the proper cause vnto himselfe of sinne. It is true that God doth harden the heart, and deliuer men vp sometimes vnto a Reprobate sence, but how? Not by the infusion of hardnesse, or immission of corruption: but by not imparting mercy, and by leauing a man to himselfe, and deliuering him vp into the hands of sathan. For then *Hee* is said to harden, when *Hee* doth not soften; to deliuer them, when *Hee* doth not retaine them; to giue them vp, when *Hee* lets them go; and to leade them into temptation, when *Hee* doth not deliuer them. When therefore I shall commit a sinne, I will not accuse God, I will not impute all to the diuell: but I will condemne my selfe, smite my breast, and say with the Publican: *God be mercifull to mee a sinner.* I haue
heard

hard some complaine, they cannot chuse but sinne. O fearefull bondage! O vnhappy necessity! But who constraines the against their wils? Nothing. But thus it is: Euill thoughts of sinne be-
get delight, delight consent, consent action, action custome, custome necessity. What shall a man doe, that is thus intangled? Let him beware of custome, for the custome of sinning takes away the sense of sinne; and let him preuent, or mortific, euill thoughts, which are the diuels harbingers; for hee lodges not, but where they haue taken vp his lodging for him. There are some that vse to minish their finnes; either they are not great, or they are not many. Sure it is, that the smallest sinne, that can bee, beeing the offence of the greatest
C Maiesty,

Maieſty, deſerueth death, and therefore is great enough to deſtroy the ſoule: and though there were but one, yet that were one too many. For one foote of a bird taken, or one wing belimmed, may coſt her her life: One hole in a Ship may ſinke her: One bullet may kill as well as twenty. The ſmalleſt ſin is in it nature mortall: yea the omiſſion of the ſmalleſt duty, which the Law of GOD requi- reth, deſerueth eternall death. For curſed is euery one, which continueth not in All Things, which are written in the booke of the Law, to doe them. If the ſmalleſt curſe of GOD bee too great to ſuffer, then the ſmalleſt ſinne againſt GOD, is too great to doe: As I therefore deſire to eſcape all curſes; ſo will I, by the grace of GOD, bee carefull to
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and de-
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Of the Gospel.

of

of their Princes pardon? What would a blind man more willingly heare of, then that his eyesight shall bee restored to him? Or what better tydings can bee brought to a man sea-beaten, and spent with labour, then that hee shall most certainly obtaine an hauen, where hee shall most safely rest, free from the malice of Pirates, and fury of all foule weather? Yet for all this the Gospell, with many, findes but poore acceptance. It is because men haue no thorough feeling of their miseries: they feeles no misery and therefore affect no change. What cares a clunch for learning, or good manners, that blesseth himselfe in his rudenesse, and inciuitly? What cares a man for meate, that feeles no hunger? What doe you talke to him of cloathes, that
feeles

feeles no cold, nor nakednesse?
The lacke of things causeth estimation, the sense of lacke. When men haue beene worne with warres, how pleasing is the newes of a true and constant peace? When a man feelles his disease, and sees death staring in his eyes, O how welcome is the Physition? How welcome should hee bee, that would bring him newes of a medicine, which hee might easily haue, that would cure him, and set him vp againe? When Sea-men haue beene long at Sea, and spent their victuals, and water, euen a pound of bread would bee worth a pound in siluer; and a little fresh water how welcome would it bee vnto them? And if men would but duely consider of their captiuitie, slavery, miseries, and necessities,

ties, into which they are driuen by sinne, and wherein they are inwrapped, they would bee glad to heare of deliuerance : And beautifull should be the feete of those, which shall bring vnto them glad tydings of peace. I will therefore examine my selfe by the Law, that I may bee brought to esteeme of the Gospell : I will meditate of my slavery, which I am brought to by transgressing the Law, that I may duely respect the liberty, which is Preached in the Gospell. Mine owne bitternesse shall make mee delight in this Sweetnesse, and mine owne vngraciousnesse in this so great a Grace.

*Of the Law and the
Gospell.*

THE Law saith, doe this,
and thou shalt liue: The
Gospell saith, Belceue in the
Lord IESVS, and thou shalt be
saued. In the Law there is seue-
rity, but in the Gospell mercy: In
the Law there is reserued no re-
pentance, but by the sentence
thereof hee that sins, must die:
But the Gospell admits repen-
tance, and promiseth life to him
that turneth vnto GOD. The
Law terrifies, but the Gospell
pacifies: The Law discouers sin,
but the Gospell couers it: The
Law requires a mans owne iu-
stice, but the Gospell Preacheth

pardon in the iustice of another, to wit, of CHRIST. The Law is written, after a sort, in the hearts of all men, Pagans and Christians; but the Gospell is not so generally knowne to all. And the Gospell was not first, and then the Law: But the Law was first, and then the Gospell. To finde out my finnes, I will vew the Law: but to reade my saluation, I will looke into the Gospell. To despaire of my selfe, I will weigh the Law: but to hope in CHRIST, I will receiue the Gospell. If I were disposed to stand vpon my good deeds, I would sticke to the Law: but being desirous of mercy, I will flye to the Gospell. If I would stand vpon my iustice, I would plead the Law: but crauing Grace, I go to the Gospell. Yet this will I doe, because the Law is

Of Good and Euill. 33

is the rule of good workes; I will endeavour to keepe it with care and conscience: Yet euery day will I pray, and say; *God bee mercifull to mee a sinner.*

Of Good and Euill.

GOD is more ancient then euill: Sanctity is elder then sinne: vice is yonger then Vertue. There was first an Angell, then a diuell: First a Man, then a sinner: First, a True-man then a thiefe. In good no man can bee too much; in euill no man can bee too little. Hee that would encrease in good, let him thinke hee hath yet too
C 5 littles

little: Hee that would decrease in euill, let him remember still hee hath too much. The way to learne vertue is to vnlearne vice: Hee taketh the ready course to become good, which repenteth of his euils: And Hee onely will proue a Saint, which feelingly confesses himselfe to bee a sinner.

Of the Church
Vniuersall.

TH E Holy Catholique Church is the Corporation or Communion of Saints, Triumphant in Heauen, and Militant on earth. This is the Mysticall Body of CHRIST, who
is

Of the Church Vniuersall. 35

is the onely Head thereof, by whose SPIRIT euery Member thereof is animated, as euery part of the naturall body is animated of the soule : And from which Head euery true mysticall Member deriueth all Spirituall life, sense, and motion. And as the Moone receiueth her light from the Sunne, so doth the Church receiue all her brightnesse, both of grace and glory, from IESVS CHRIST. This Church is the Vine of GODS delight, the Spouse of CHRIST, His Faire One, His Wel-Beloued, GODS House, and Citty, the LORD and Keeper whereof is GOD; the Wall His omnipotent Grace, and gracious Omnipotency; the Watch-towers are His Prouidence and Omnisience: Her Ensignes, or Armes, are Faith, Righteousnesse, Peace, Charity,

Charity, and ioy in the Holy
GHOST: Her foundation is the
doctrine of the Prophets and
Apostles, Her Gate is CHRIST,
Her Religion is the seruice of
the blessed TRINITY, Her
Citizens are all poenitent and
true Beleeuers, and all the
Saints of GOD. This is the Mo-
ther of vs all; hee that hath not
Her for his Mother, hath not
GOD for his FATHER. This
is GODS Family; hee that
serues not Him in it, serueth the
diuell out of it. This is the
Court of the great King: Hee
that is not New-borne in it, is
some base-borne caitiffe, and not
counted among the Sons of the
King.

*Of the Militant
Church.*

CHRIST hath a part of His Myſticall Body triumphing with Him in the heauens, and He a part warring vnder Him heere on earth. This is a Spirituall Building, made of liuing Stones, hewen out of the Rocke **CHRIST IESVS.** This is *Noahs* Arke, out of which there is no meanes to ſcape the flouds of vengeance. This, like a Ship, is weather-beaten with the raging winds, and waues of worldly troubles, yet is not ſwallowed vp. This Church, though farre and wide diſpeaſed, is yet but One, as many Members make

make but one Body, many Branches make but one Tree, many Riuers make but one Sea, many People make but one Kingdom. And One shee is, because shee acknowledgeth but one GOD, confesseth one Faith, is ruled by one Head, animated of one SPIRIT, participateth of one Baptisme, and is gouerned by one Law. This Church Militant is the Sub-vrbes of the Church Triumphant: None must enter into This, but hee that hath first passed That: None shall triumph like a Victor, but hee, that hath fought like a Souldier: And hee that would weare a Crowne in This, must first take vp His Crosse in That. The proper and essentiall Members of this Church are all of them holly by the imputation of the Merites of CHRIST their Head,
and

Of the Militant Church. 39

and by the powerfull operation of the Spirit of CHRIST, which is within them : And all these are infallibly knowne onely vnto GOD, who seeth the secrets of the heart, and can certainly iudge of inward vertues. As for the iudgement of men (which may bee deceiued with shewes, as the Birds were with those artificial grapes of *Zenxis*) it is vncertaine (if of others) except there bee some singular reuelation; and rather an opinion of charity, then a conclusion of certaintie. This Church Militant is in the world, but not of the world : All her Members are strangers in the earth, but descended from heauen; generated not of man, but regenerated by the Holy Ghost, not begotten of mortall bloud, by the appetite of the flesh, or
will

will of man, but of Immortall
Seed, by the Word of GOD,
according to His Will. The
onely Husband of this Church
is CHRIST IESVS: For Hee
onely hath her, holds her, leads
her: To Him alone shee owes
her loue, her loyalty and fide-
lity. The Friends, (not the Hus-
bands, for shee hath but One) of
this Bride, and Bridegroom,
are all true Christians, specially
Pastors, which heare the Voice
of the Bridegroom, and take
great delight therein, eschew-
ing the voice of strangers. The
common condition of this
Church, and all her Members,
is affliction and persecution: But
shee counteth nothing more
glorious, then to beare the
reproach of her Husband, who
is troubled in all troubles, re-
members all her sighes, and en-
bottles

Of the Militant Church. 41

bottles all her teares : And shee
hath this property, that like a
Garden shee is greenest after a
shower, like Camomill shee is
most odoriferous being troden
on; like Spices, Shee is most fra-
grant being rubbed, or bruised:
Whiles shee is persecuted, shee
flourisheth; whiles shee is
pressed, shee spreadeth; whilst
shee is iniured, shee vanquish-
eth: whilst shee is corrected, shee
learneth; and then gets vp, when
shee seemeth to bee beaten
downe: Then is shee most vali-
ant in the Truth, when shee is
most oppugned for the Truth.
Being laden with tribulations,
shee gathers strength; being water-
red with the bloud of Martyrs,
shee taketh Spirit, in sorrow shee
reapeth solace, being straited she
is enlarged, her very teares doe
feed her, & her fastings do refresh
her:

her; and those things doe make her float aloft like corke, which make worldlings, like lead, sinke downe vnto the bottome. This Church is the pillar and ground of the Truth, so termed of her seruice, because shee doth by her Ministry Keepe, Confirm, and Preach the Truth; not that shee hath authority ouer the Truth, for the Truth is the ground and pillar of the Church: But shee hath authority ouer her children, and against all Heretiques, from the Truth, with which shee is betru sted to pre- serue and Preach. I will there- fore enquire for the Scriptures in the Church, and for the Church in the Scriptures: For the Church sheweth the Scrip- tures, by her Ministry; and the Scriptures demonstrate the Church by their Authority.

of

Of particular Churches.

THE Sea is one: yet by reason that it washeth on many Countries, it obtaineth many names, as *Brittish, Spanish, Adriaticall, Mediterranean.* So all true Particular Churches in the world, make but one Catholique Congregation, though by reason of the Countries, States, or Nations, in which they are dispersed; or else because of diuerse outward formes of gouernment, they are called by sundry names. These Churches by reason of their open profession of the Gospell, and by reason of their outward formes, are called

led visible, and may bee seene, though which of the Professours in them be truely Saints, and appertaine to GODS Election, and which are onely guilded pot-sheards, and not truely sanctified, no man can define precisely. These Churches are like the Arke, in which were all kind of beasts, cleane, and vncleane; like a Barne, where there is wheate and chaffe; like a Garden, where is flowers and weedes; an Army, where are men, and milksops; a Net, wherein are good fish and bad; a Kingdome, or City, wherein are good Subiects, and false, or vnworthy varlets. Now these Churches are then reputed true, and counted the daughters of the Catholicke, when they professe the true faith of CHRIST, and maintaine the true worship of GOD, For there

Of Particular Churches. 45

is the Church, where there is true Faith, saith *Hierome*; where GOD is feared and praised, saith *Austen*; where the Sacraments of CHRIST are rightly celebrated, and His Word heard and conserved, saith *Beda*; Where there is consent in the Faith, and consanguinity of the Apostles Doctrine, saith *Tertullian*; Where GOD appeareth, and speaketh with his seruants, saith *Ambrose*. Into what Church therefore, soeuer, I shall come, and shall perceiue the soundnesse of worship, and the Faith of CHRIST Preached and maintained in the same, I will liue peaceably, and submit my selfe to the ordinances of GOD therein, most willingly.

of

Of Christians.

CHRIST is the King of Kings, and LORD of Lords: and Christians, of all men, are onely of His Royall Bloud, bone of His Bone, flesh of His Flesh, animated with His SPIRIT, sprung from His Loynes, swayed by His Scepter, and partakers of His Glory: Christians are not vnder the Law, but delight in the Law: For he, that delights in the Law, studies to deale according to the Law: but hee which is vnder the Law, is dealt with according to the law. Euery Christian, as hee is a Christian, must say with Christ; *My Kingdome is not of this world:*
And

And though it bee his destiny for a time to liue in this world, yee his desire, and endeavour should bee euer to liue, and loue, as one not of this world, but redeemed from the world. Many are Christians in name, not so in deed, for they that are CHRISTs, do crucify the flesh, and fleshly desires, and are not ruled by their flesh, but gouerned by HIS SPIRIT. In vaine is hee called Christian, that is in nothing like to CHRIST. What will it pleasure a man to be reputed that hee is not. Hee is indeed a Christian, that resembles CHRIST his Maister, that sheweth mercy to the miserable, that seeleth the smart of others, that being iniured breakes not forth vnto reuenge, that can liue inglorious for the glory to bee reuealed, that preferreth heauen to earth,
and

and God to Mammon, that counts it his meate and drinke and pleasure, to doe the Will of his Father, that takes vp his Crosse in this life, and beares it with patience, and which iudges him onely happy in his death, which dyeth either in CHRIST, or for CHRIST. CHRIST endured the Crosse, before Hee obtained the Crowne; and suffered Shame, before Hee entered into His Glory. O Christian, thou art a delicate Souldier, if thou thinkest to winne the field without fighting, or to triumph without troubles! For the whole life of a Christian, if hee liue according to the Gospell, is labour, toyle, trouble, crosses, Martyrdome.

Of the Ministers of Christ.

ALl the Apostles had equal power: What Peter was all were; what Peter could all could; There was indeed amongst them disparity of gifts, inequality in yeares, difference in conditions, but an identity of power, an equality of authority; all being equally partakers of one and the selfe-same Office, of one and the selfe-same Power. These had authority ouer nature, to cure it; ouer diuels to subdue them; ouer all men, to conuert them. To these CHRIST IESVS gaue power to worke
D mighty

mighty wonders, to bind and to loose, to open and shut the doores of heauen: These hee sent into the world, as the Sunne his beames, as the Rose her sweete smels, and as the Fire his sparkles; that as the Sunne appeareth in his beames, as the Rose is perceiued in his smels, and as the Fire is seene in his sparkes; so the potency of CHRIST might be acknowledged in their Vertues, and His Maiestie discerned in their Ministry. These were the Planters of GODS Vine-yard, the Architects of His Temple, the Fathers of His Church, the Champions of the Faith, and Trumpetters of the Gospell, who with their siluer-sounding blasts made the Vallies sing, the Mountaines ring, and fil'd the eares of all. These were men of mercy, such as had obtained
mercy,

Of the Ministers of Christ. 51

mercy, shewed mercy, and by whom God wrought his works of mercy. They neither liued to themselves, nor dyed; but vnto Him, that dyed for them, and for His sake also, euen for vs, receiuing light from the Father of Lights, and spending themselves like Lampes, in giuing light vnto others. Successors to these are all faithfull Bishops and Priests, who are not Maisters of the Church, but Ministers; not Lords but Seruants; not Authours of the Faith, but Preachers; not Makers of the Truth, but Keepers: To whom is committed the word of reconciliati-
on, the dispensation of the My-
steries of God, the power of remitting and retaining sinnes, the care of the Churches, and the keeping of the Faith. These sim-
ply, as they are Ecclesiasticall

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Of the Ministers of Christ. 51

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persons, haue no secular power, and authority: for if the Maister, then the seruant must also say; *My Kingdome is not of this world.* CHRIST came not to make them Princes, but Priests: Not Monarkes, but Ministers: Hee gaue them the keyes of heauen, and not of Citties, or Kingdomes: Hee committed the Word vnto them, but not the Sword, and gaue them authority to deale with mens soules, but not with their States, or Substance. Now to make a true Minister, it is requisite that he haue a true Power, a true Mission, for otherwise he runnes vnseer, and rules, but not by CHRIST: And that hee Preach the Truth, or else hee abuses his Power. This is a most reuerent and holy calling, not instituted by man, nor Angell, nor any other creature,

Of the Ministers of Christ. 53

creature, but by I E S U S
C H R I S T, the Head and
Husband of the Church: And
they that are thereof had neede
to haue a thousand eies, because
they liue not to themselves one-
ly, but to the people also: And
they are as a Beacon vpon a Hill,
a Citty vpon a Mountaine, a
Candle vpon a Table: all mens
eies are fixed on them. By tea-
ching and liuing well they
reach the people to belecue
and liue well; but by liuing ill,
they teach G O D how to
condemne them. And in truth
a good life, is a good Sermon,
and oftentimes an ill Pastor
destroyes as much with his ill
life, as hee buildeth vp with his
good doctrine.

Of men, no man is bet-
ter then a Christian, and of
Christians, no man is better
D^r 3 then

then a good Priest: But hee that is vicious, is like a peece of dung with a Diamond in it; and as the water in Baptisme, which is profitable to others but perishes it selfe: But yet GOD may worke effectually by the Ministry of wicked men; for their power and calling is His, and their wickednesse is their owne; that is holy, though they bee vnholly: Their authority is not the better for their godlinesse, nor the worse for their vngodlinesse. The light is not polluted, though it passe by polluted places, or persons, neither is the soule corrupted, though it should bee in a corrupted body: so neither is the power and authority of the Minister stained, though hee bee full of staines himselfe. And as water, whether it run through a pipe of Wood, or Stone, or Silver,

Of the Ministers of Christ. 55

uer, doth good vnto the ground:
so the Word and Sacraments are
auaileable to the Receiuers,
whatsoever the Minister be that
giues them. Neither are wee
to respect riches, age, greatnesse
of gifts, noblenesse of birth in
a Minister, as if hee were to bee
contemned, when these things
are wanting; but wee are to re-
gard especially his place and po-
wer: for the power varies not
with the man, neither is the
Word and Sacraments of grea-
ter respect, for any personall re-
spects in the Minister. Water
hath the properties and effects of
water, whether brought in an
earthen Pitcher, or a cup of
gold, or siluer. And though the
more excellent gifts a Minister
hath, the better it is, yet his po-
wer is not thereby greater, or
more excellent: but still it is the

same, as a Diamond is, whether set in gold or siluer: Or as the authority of a Iustice is the same, whether hee haue more wisdom, godlinesse, and insight in the Law, or a lesser measure of the same. And of all faithfull and true Ministers of CHRIST it may bee said, how different soeuer in their Age, Wealth, Birth, Breeding, Gifts, They are the Dispensers of the Secrets of GOD, and (any way) Co-workers with Him: For without them Hee will not saue men, and without Him they cannot saue men. I say He will not: for who, that contemnes the Baptisme of man, is Baptized with the Holy GHOST? Whom doth GOD admit into heauen, which is not admitted by the Minister into the Church? To whom will GOD giue His Sonne for foode

Of the Ministers of Christ. 57

foode to his hungry soule, but to him that receiues Him in the Sacrament? Whose finnes are loosed in heauen, but hee, that is loosed by the Minister on earth? Who is wedded vnto CHRIST IESVS, as a Virgine, but hee, that is prepared and fitted for Him by the Minister? Or who is receiued of GOD, as an holy, liuing, and acceptable sacrifice, but hee, that is, as it were, tyed to the hornes of the Altar, and presented of the Priest, perfect in IESVS CHRIST? And if it happen that a man bee saued without the Ministry of man, say it is a rare, and extraordinary fauour, and a thing, whereof no man should dare to presume, least by presuming vpon extraordinary grace, and contemning the ordinarie meanes

meanes, a man doe iustly for presuming depriue himselfe of grace, as by his negligence hee depriued himselfe of the meanes of grace. But yet there are which meanelly esteeme of the Priest-hood, because they spie vices in Priests. But it were wisdom to distinguish betweene a man and his manners; betweene a Priest and his vices, and equity not to contemne all for some. It were better to make much of the euill for them^t, that are good, rather then for them, that are euill, to contemne the good: For it is better to do good vnto the euill, though vnderferued, then to depriue good men of the good, which they doe deserue: And hee is a very *Cham*, that will blaze, or sport at, the nakednesse, or infirmities, of his Father. Arise o LORD, and
look

looke vpon Thy Seruants: Let Thy Priests bee cloathed with Righteousnesse: And praise yee the LORD, all ye Seruants of the LORD, yee that stand in the house of the LORD: Praise the LORD yee sonnes of *Aaron*; Praise the LORD yee house of *Leui*: All yee that serue the LORD, praise the LORD: Holinesse becommeth His House for euer.

*Of the Scriptures, or
Word of God.*

THE Scriptures containe sufficient matter for a mans direction to eternall life: They are the rule of faith, and the measure of good manners. Wouldst thou

thou know what to beleue? They will instruct thee. Wouldst thou know how to liue? They will teach thee. Wouldst thou discern thine errours? They will enlighten thee. Wouldst thou amend thy life? They will perswade thee. Wouldst thou finde comfort? They will affoord it thee. Thou art blind, but They are Light; Thou art diseased, but They are Sound: Thou art euill, but They are Good: Thou art deceitfull, but They are Fairhfull: For thy wants there is in Them a supply: for thy superfluities They haue a remedy. The ignorance of the Scriptures is the ignorance of **CHRIST**: Neither can hee know **GOD**, that is ignorant of his Word. **GODS** Word is Meate, Drinke, and Physicke for the soule: Yet as these things

Of the Scriptures. 61

things hurt the body rather then helpe it, if they bee not well entertained, so is it with the Word: Yet the hurt lies not in the Word, which is good; but in the heart, which is naught. The Sunne shining vpon a bed of Roses, makes it smell well, but vpon a dunghill, it makes it stinke; The fault is not in the Sunne, but in the dunghill. To some the Word is the saour of life, to others it is the saour of death, & the more they heare, the worse they are, but this is through their owne corruption. Raine falling on a meadow makes it flourish, but on a flint, it doth but wet it. And water, which quenbeth fire, inflameth lime. And such the Word appeareth by reason of the diuerse objects, whereon it worketh.

The

The waters of Marah being bitter were made sweete by a Tree throwne into them. The waters of Iericho being vnwholesome, and the soile sterile, were healed and corrected, after *Elisbah* had cast his salt into them: So are mens hearts amended by the Word applyed to them; and of bitter are made sweete, of barren fruitfull, by the blessing of GOD vpon it: And as *Ionathan*, recouered his sight and strength by the hony, which hee tasted of in his faintnesse: So the children of GOD are comforted and refreshed by the good Word of GOD, which they receiue with hunger into their soules. This Word is in it selfe the same, though it bee not brought by the same men, or in the same language to vs: as gold is gold, whether it be giuen a man
in

in a purse of veluet, or a pouch of leather; and the selfe-same man may bee clad either in silke, or home-spun ruffet. It skills not therefore so much who brings it, as if hee bring it: Wee will take money out of a flouens hands; *Elias* will eate his meate, though a Rauen bring it: And thirsty *Sampson* will take his drinke out of the iaw-bone of an Asse. The light is not the worse because it stands vpon a wodden candlesticke; nor learning any whit the lesse to bee respected, because it is couered vnder a threed-bare gowne. Well, how-soeuer the Word comes, or who-soeuer brings it, it shall bee welcome to mee, so long as it is the Word of God, and not the fables of men: It is mine appointed food, I will receiue it, whether it come in a platter of wood,
or

or in plate of siluer, or whether
the Cooke, that dreit it, be ver-
tuous, or ill disposed.

Of Hearers.

IT is good to take heed, not
lonely what wee heare, but
how: As it is not amisse for a
man to consider what he eates
and drinkes, as in what fashion.
Some times death is in the pot,
and poyson mixed in the cup. I
would be loath to let venome
in at mine eares, or let them
swallow poyson. And though
a man should receiue that, that
is good, if hee receiue it not
well, it will rather do him hurt
then good. Euen good food
doth sometimes turne to bad
humours,

humours, though the fault bee not in the foode, but in the feeder. And workes though externally good, yet if they bee not well performed, will proue but little beneficiall to the worker. There are some, that like the *Athenians*, haue their eares open onely for nouelties: Some come to heare and not to learne, some regard delight and not profite, and words, rather then matter: some wil giue a man the hearing, but they will belecue no more then likes their humors: And many shew themselves Censurers, not Scholters. Some are pleased with the voyce, and delight in great sounds; but whatsoeuer the sense be, it is not of so great request. Yee shall haue many quarrell with the Preacher; his speech is plaine, his voyce low, he hath no good action, his wordes stuck

stuck like burres in his throate;
Hee whips his Auditors, hee is
too full of the Fathers, hee med-
dles too much with Controuer-
sies, hee railes vpon the Parish,
hee is an easy Diuine, it was a
plaine Sermon, hee Preaches no-
thing but Law: or hee is meale-
mouthed, hee Preaches his hea-
rers a sleepe, hee sings *Placentia*,
hee is loath to offend: Or hee
is neuer well, but when hee is
inueighing, hee speakes daggers,
and hee aimed at some-body. In-
finite are the quarrels, that peo-
ple picke with their Preacher.
On the contrary, I haue heard
some highly commend the Ser-
mon: Oh, it was a rare Sermon,
hee is an excellent man, it was
the best Sermon that I euer
heard, hee is an admirable Prea-
cher. It is well: but I will aske
thee: What rare effects did it
worke

te; worke within? What wonders
is wrought it in thee, what excel-
d- lency, what goodnesse, hast thou
r- receiued, or gained, by it? Blesse
h, not thy selfe in commending the
a Preacher, rest not in the naked
o- commendations of his Sermon:
e- Account that an excellent, a
a- rare, and a good Sermon, which
s, produceth rare effects in thee,
e makes thee better then thou
is wast before, and stirres thee vp
s, to excell in vertue. Account
- him admirable, and wonder
- then, when hee worketh won-
r- ders in thy soule. Thy Preacher
d cares not so much for thy verball
- commendations, as thy reall.
Good conversation is his best
commendation, his commen-
ding stands in thine amending,
and thy godly practise is his
best praise. The Sheepe, that
saith nothing, commends his
Sheepeheard,

Sheepeheard, when her skin is whole, her fleece faire, and her selfe wel-liking. He heares well, that doth well; he learnes well, that liues well: and thy knowledge is praise-worthy according to thy practise: And he onely doth proue a good Hearer, which heares the truth in humility, beleeueth it in simplicity, and obeyes it with afacrity. The Word of GOD is our foode, our eares are our mouth: but this meate is not like bodily food turned into vs, but we by beleeuing and obeying it are turned into it. Now hee is the onely happy hearer, that is translated into the Word, so as that he may be able to say; I liue, but yet not I, but the Word of GOD doth liue within me. And this is, when a mans reason, will, & affections, are brought vnder the Word, and

and when his conuerſation being transformed, is now conformed to the Word.

Of the Sacraments.

THE oath of Souldiers to their Generall, was called *Sacramentum*; by which name also * water in Baptisme, and * Or rather Baptisme and Bread, and Wine in the LORDS Supper are vsually called. Because as Souldiers, when they Supper, receiued the presse-mony, did solemnely sweare to their Captaine, or Generall, that they would bee faithfull and loyall to him: So we whiles we partake of these holy Mysteries instituted

instituted of GOD in His Church, doe binde our selues with the like Vow, that we will liue and die in his cause and seruice. And as they, at the taking of that Oath, gaue their names to their Emperour or Commander, and were receiued into his protection: So wee, when wee receiue these Sacraments, doe likewise giue our names vnto CHRIST, and are receiued into his tuition, that vnder his banner wee might fight a good battell, keeping faith and a good conscience. And as there wee doe yeeld ouer our selues vnto GOD; so GOD doth binde Himselfe to vs by Pacts and Promises after a manner sealed vp. Sacraments are signes of things, being one thing, and signifying another. Euery Sacrament is a Mysterie, but euery Mysterie

Myſterie is not a Sacrament. Sacraments, are not *Nata*, but *Data*: Not Naturall, but by Diuine appointment: And their dignity depends vpon their Authour. They are not the better, becauſe the Miniſter is good, that doth deliuer them, nor the worſe, becauſe hee is euill. They are ſuch as hee is, in whoſe authority they are giuen, not as hee is, by whoſe Miniſtery they are diſpenſed: And though they bee hurtfull to them, that deliuer them, being wicked; yet they are profitable to them, that receiue them, being Prepared. And though the Receiuer haue a peruerſe faith, or come vnprepared, and in ſin, yet hee may partake of a true and entire Sacrament, if wee reſpect the ſignes, and not the things represented by the ſignes. In Sacraments there is a change,
not

not of Substance, but of vse; not of Nature, but of condition. For by these elements consecrated, there is a signification, obsignation & exhibition of CHRIST and His benefits. Sacraments are necessary in respect of GODS Commandement, and as they bee meanes of receiuing CHRIST: yet simply, not the defect of Sacraments, but the contempt of them, doth damne a man: If a man would haue them, but cannot, and dies in the desire of them, no doubt he may be saued: But indeed he that may, but cares not for them, and so departs, questionlesse as he scorned the signes, so he shall be deprived of the grace. It is iust, that he should misse of the Kernell that cared not for the Shell, that he should loose the Land, that contemned the Lease, or
Deed;

Deed; that hee should be deprived of CHRIST, the Bread, and Water, of Life, that regarded not the Water and Bread of CHRIST. There are two Sacraments, Baptisme, and the LORDS Supper: By Baptisme wee are admitted into the Church, receiued into the seruice of the blessed TRINITY, and haue our sinne remitted, though not at first extirped. A man is borne a sinner, but by Baptisme hee is made a Saint. A man is, by birth, a limme of the diuell, but by Baptisme hee is made the member of CHRIST: A man may bee new borne, and not Baptized; but hee is not so, if hee skorne to bee Baptized. There are some, that make small account of Baptisme; but for my selfe, I make more reckoning of my Baptisme, then of all the ri-

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ches

ches in the world, as knowing that these can neither helpe, nor hurt so much, as the other: and that the comtempt of these may stand with a mans saluation, whereas the comtempt of Baptisme is punished with damnation. By the LORDS Supper wee are nourished and preserued in the Church: In those hallowed signes of Bread and Wine CHRIST IESVS and all his Merites are signified, sealed vp, and exhibited vnto euery worthy Receiuer: For as there is in an Obligation, or Legall Instrument, an assurance and conueyance made of mony, goods, or lands, from one to another: So in the Sacrament, vnder these elements, there is a most sure conueyance and exhibition of CHRIST IESVS vnto euery prepared Communicant. And
although

although wee take the Bread by it selfe, and the Wine by it selfe, yet wee must not imagine that **CHRIST** is giuen by peece-meale; but two signes were ordained to shew that wee haue perfect food in **CHRIST**. For it is but an hungry dinner, where there is no meate; and a dry feast where there is no drink: Now to signifie that **CHRIST** is Meate and Drinke vnto vs, and that in Him wee shall haue a full refection, therefore two signes, one of Bread, which strengthens the heart, another of Wine which allaies the thirst, and make it merry, were by **CHRIST** ordained.

Of Communicants.

I Do much wonder at the foolish auersnesse, and peruerse folly of many men, that make so small account of this Blessed Sacrament, that they must by feare of Lawes be driuen to it. They are out of charity, they want good cloathes, they are not yet at leasure; they alledge I wot not what, their very excuses doe accuse them. Who bids thee be out of charity? Why art thou not reconciled? Who requires fine apparell at thy hands? It is a good heart, that is exacted of thee: Grace, not garments; thy soule within thee, not thy cloathes

cloathes about thee. And why wantest thou leasure? Thou hast leasure to eate, to drinke, to play, to sleepe, to be vaine and idle: Why hast thou no leasure to feede thy soule, to refresh thy spirit, to receiue thy Sauour? Thou hast leasure, but it is not thy pleasure. Thou canst not come; nay, thou wilt not come. Thou canst not, because thou listest not. If thy profite call thee, thou goest; if thy pleasures call thee, thou followest; if thy flesh call thee, thou mak'st hast; If thy companions whistle, thou trudget: But CHRIST calls thee, thou tarriest, thou findest excuses; there is a bone in thy legge, thou canst not come. Must the horse bee forced to the Manger, must a Sheepe be compelled to graze, must the hungry (and almost starued) Oxe

be entreated to eate his Hay? Surely thou art not hungry, thy soule is not a thirst, thou art so maydenly that thou must bee entreated; thou art so wanton, thou must bee compelled vnto thy food. Yea, but thy dost imagine that thou canst haue CHRIST without the Sacrament; this is thy fanisie, but thy fanisie is no faith: If thou contemnest the Sacrament, thou contemnest CHRIST: Contempt of the Law doth argue contempt of the Law-maker: neglect of the ordinance bewrayes neglect of the Ordainer: And hee, that will not receiue CHRIST, as Hee doth offer Himselfe to be receiued, is like to loose Him, for ought that can bee knowne: And hee, that will not when hee may, it is very probable, when hee would, hee

hee shall haue nay. But thou wilt hereafter put off excuses: thou wilt bee wiser, thou wilt not deferre to come. Come then, but come prepared: Come in charity; for he, that hateth a Christian, shall neuer bee loued of CHRIST, neither shall any man enioy the LORD, but he, that is in charity with his seruants. What hath hee to doe with the bread of CHRIST, that contemneth the least Member of His Body? Come in repentance, with washed hands and heart: for these holy things belong not vno Dogs, nor Swine. Come in humility, acknowledging thy selfe vnworthy of the least crumme vpon the LORDS Table, not relying vpon thine owne merites, but vpon the LORDS mercies, not vpon thine owne dignity,

but vpon His Dignation. Finally come in a good beleefe, beleeuing onely in the LORD IESVS CHRIST, and that by these outward things, Hee with all His Merites, are represented, sealed, and exhibited vnto thee; and not imagining that the Bread is turned into the Body of CHRIST. and the Wine into His very Bloud; but knowing that these things do in their substance still continue, & with all desiring that thou thy selfe mightst be truely transformed and turned into Him, that thou maist be able to say with Saint Paul: *I live, yet not I, but CHRIST doth live within mee.*

Of

*Of the Bread
and Wine in the
Eucharist.*

THE Bread and Wine in the LORDS Supper is holy Bread, holy Wine, turned in use, but not in shape, but not in substance, remaining what they were, yet being what they were not. They haue eyes, and see not; eares, and heare not; touch, and feele not; mouthes, and taste not; noses and smell not; reason, and vnderstand not, which say it is not Bread, it is not Wine, when once the words of Consecration are pronounced.

Yet are they truly, but Sacramentally, the Body and Bloud of our LORD and SAVIOUR IESVS CHRIST: Euen as the Circumcision was the Covenant, as the Paschall Lamb was the Passecouer, As the Rocke was CHRIST. Parchment and the Waxe sealed put vnto it in a Bond, Lease, or Deed of Conueyance, wherein is made an assurance of money, goods, or houses, or a Collation and Conueyance of Lands in Lincolneshire to a man in London, is still Parchment and Waxe, yet more then ordinary in respect of vse; and hauing these things in his hand, he can say, here is my mony, House, or Land; not that they are turned into money, Houses, or Lands, but because by them he hath assurance, or an assured conueyance of these things

things vnto him. And so is it with Sacramentall Bread and Wine: Yet here our Assurance is firmer, the Conueyance is more vndoubted : because man may deceiue, and the greatnesse, or malice of aduersaries may oppresse; but GOD, who by these things doth offer and exhibite CHRIST and His benefites to vs, cannot deceiue, will not falsifie His Couenant, but will most certainly performe all His promises; prouided that we stand vnto the conditions, to which we are tyed: Neither man, nor diuell, nor any creature, can hinder or keepe vs from receiuing CHRIST in the Sacrament, if we stand not in our owne way, and let our selues.

*Of our Lord and Sa-
uour Iesus Christ.*

DI^{VER}SE in the Scriptures haue beene called by the name of IESVS; as *Iesus* the sonne of *Nan*: *Iesus* the High Priest, the son of *Iosedech*; and *ie-sus*, which was called *Iustus*: But CHRIST hath this Name with a maine difference from them all. For whereas they were no more then men, our IESVS is GOD and Man, in one and the selfe-same Person. They came into the world by an ordinary generation, as we do now: but Hee was borne of a Virgin pure, that knew no man. They had not their name giuen them expresly by GOD, but by men: but Hee had

Of our Lord Iesus Christ. 85

had His name from GOD, by the mouth of an Angell, GODS Messenger. They all had need of this IESVS, that they might be saued by Him, otherwise they had perished all: They were the sons of men; but Hee is the Son, the eternall Son of the eternall GOD. They might be meanes to saue others, especially from exterior dangers and enemies: but this IESVS, by His owne Personall Power, and Merites hath saued all true beleeuers from their sinnes: Hee hath deliuered them from sathan, Hee hath redeemed their soules from death, and hath purchased for them the glory of the Kingdome of heauen. This Name He had from all eternity, as GOD, but Hee receiued it in the womb, as Man: and in, and at, His resurrection Hee made manifest the truth therof most fully.

This

This name of a *Saujour* (for so *IESVS* signifies) is a name aboue all names: For it is the name of *GOD*, *I am* (saith he) *and besides Mee there is no Saujour*: None of all the Titles of *GOD*, are so precious with Him as this of *Saujour*, in which, with his glory, is ioyned our saluation. Euen the very name of *GOD*, without this Name, hath no comfort in it. Shut out this *IESVS*, and *GOD* is a consuming fire, and there is no dealing with Him: But in this *IESVS*, *GOD* hath reconciled the world to Himselfe, who without Him is an enemy to it. The name *CHRIST* (which signifies *Anointed*) is not equall vnto the name *IESVS*, for the end is aboue the meanes: Now Hee was Anointed to be our Saujour. Princes are called the LORDS Anointed, but salua-
tion

Of our Lord Iesus Christ. 87

tion is of the LORD; that is proper to Him: Hee, Hee is the Sauour, and besides Him there is no other. And indeed IESVS is the very name of GOD, but GOD cannot bee Anointed: Hee that giues all, cantake nothing; Hee is the Anointer, and is not, nor can possible be anointed. Therefore CHRIST cannot be the name of GOD: And yet euen our IESVS is our IESVS CHRIST, Our *Anointed Sauour*; which Anointing is spoken of Him, and that truly, as Hee is Man, and Mediator, betweene GOD and man. This IESVS is our LORD, Hee hath bought vs with His Owne Bloud, and Hee is farre aboue all other Lords in the world: For other Lords in case may bee disobeyed; but This in no case: Other Lords are by
Him:

Him, both as men and as Lords, and both they and their Lordships are subiect to change: but Hee is immortall, and of His Kingdome there shall bee none end. Other Lords are sinners, and meere men: but Hee is GOD also, and the Sanctifier of sinfull men. They, if they will be saued, must serue this LORD, and throw downe their Crowns at His feete. Other Lords cannot do, what they do desire, but CHRIST can. They cannot saue all, that follow them, and aduance all their Subiects: But Hee saueth all that trust in Him, and serue *Him*, Hee makes them all Kings and Priests vnto His FATHER. And whereas other Lords haue their naturall infirmities, and passions, of choler, Melancholy, &c. by which their seruants are sometimes
vexed,

vexed, yea and wronged too: Our LORD is so exquisitely compleate, and absolute, as that *Hee* cannot offend, or wrong, any man by any meane: but is able to giue full contentment vnto all, and is all things to all *His* seruants, and in them all.

Of Blasphemy.

TO blaspheme, is properly to hurt, or wrong, one in his name or fame. GOD is three waies blasphemed: First, when that is denyed vnto *Him*, which is *His* due: when that is imputed to *Him*, which belongs not to *Him*, and when that

that is attributed to another, which is proper onely vnto Him : He blasphemeth GOD, that saith GOD cannot saue him, or which saith GOD is not iust, or that Hee sees not all secret things, or that He regards not the sighes and teares of his people : He likewise blasphemeth GOD, that saith GOD hath a body, like a man : or that it is long of GOD that men do sin. Thirdly, he blasphemeth GOD, that saith the diuell can make a man, or raise a man, truely dead, to life. Hee is an euill man, that will speake euill of his Maker: and sure the heart is not right, if the tongue speake wrong; He that speakes ill, thinkes not well. Doubtlesse GOD will not iustifie the man, that condemnes Him; Hee will not hold him guiltlesse, that would make Him guilty;

guilty; Hee thinkes not well of him, that speakes ill of Him. GOD hath giuen a tongue to the beast, but the faculty of speach onely vnto man; Hee is very ill requited, when by this tongue His Name is blasphemed. The tongue was giuen a man to praise GOD, not to blaspheme and accuse Him. It is a fearefull euill to turne that to euill, which was made for good: It is a grieuous sinne to speake ill of GOD with the tongue, which was made of purpose to speake good of Him: And questionlesse, if men must giue account (at the iudgement) of their idle words, then blaspheming and hurtfull words shall not bee forgotten.

Of the Olde and New Testament.

THE Old Testament, and the New, for Substance, is one and the same. The Old unfolds the New, and the New unfolds the Old. The New is couered in the Old, the Old is discovered in the New. The faith in both is one: either one, or none: For Nature it is the same in both: but in the New it hath receiued light, euidence, and distinction. There hath beene an encrease of Faith: but how? Not that new points are added, but the former are amplified, and explained. An
infant

Of Iustifying Faith. 93

infant hath all the parts of a man, but these parts by yeares are enlarged: And an Oake is contained in the kernell, but time produceth all the parts and branches. Euen so the faith of our fore-fathers before CHRIST, and ours since, is for Sense and Substance, one and the same, but since it hath receiued his growth, his euidence, and illustration, but yet in the same kind, sense, and vnderstanding.

Of Iustifying Faith.

IUSTIFYING Faith is that gracious gift, whereby we beleeue in the iustice of CHRIST for our iustification, and looke vpon

vpon him with confidence, who
 was lifted vp vpon the Crosse
 for the cure of our soules, as the
 Brazen Serpent was for the cure
 of the Israelites, being stinged
 with serpents; that as they by
 looking to the brazen Serpent
 were cured of their bodily
 hurts, so we by beholding or
 fixing our beleeve on IESVS
 CHRIST crucified, should not
 perish, but haue eternall life
 by Him, being by the grace of
 GOD in Him, deliuered from
 all our finnes. By Faith then a
 mans goes out of himselfe, and
 goes into CHRIST IESVS:
 By faith he forsakes himselfe,
 and cleaues vnto CHRIST
 IESVS; By faith hee stands not
 vpon his owne righteousness,
 which is required by the Law,
 but desires to be found in the
 righteousness of CHRIST,
 which

Of Iustifying Faith. 95

which is reuealed in the Gospell : by faith hee puts off his owne ragges, his owne wisdom, holinesse, iustice, and puts on CHRIST IESVS, and applies him, or at the least would faine apply Him to himselfe, as some rich robe, or glorious garment, that being cloathed in his Wisedome, Holinesse, and Iustice, hee might appeare in the presence of GOD His heauenly Father (as *Iacob* did to *Isaac* in *Esau's* cloathes) and so obtaine His euerlasting blessing: This Sauing Faith is a most precious iewell of the soule, full of comfort and content. Thou canst not see GOD, but thou maist behold His Workes; This is His Worke, that a man beleeueth in His Sonne IESVS CHRIST: If then thou dost truely beleeue, thou maist be
sure

sure that GOD is in thee, and hath taken possession of thee. Wouldst thou know how the Sunne goes in the heauens? Then looke vnto some true Sunne Dyall, in it the motion of the Sunne aboue appeareth. So, wouldst thou see how the Son of Righteousnes CHRIST IESVS is affected towards thee? Ascend not on high, scale not the heauens; but descend into thy selfe, and examine thine heart for thy faith; for thy faith apprehends Him, followes Him vp and downe, and lookes wishly vpon Him; Thy Faith eyes Him, touches Him, holds Him, and will not let Him go. And marke, euen as thou by thy faith dost apprehend Him, so Hee by *His* fauour doth comprehend thee: as thou dost acknowledge *Him*, so *Hee* doth acknowledge thee.

thee : as thou dost enter into *Him*, so *Hee* doth inuiron thee: as thou dost content thy selfe with *Him*, so *Hee* delight *Himselfe* in thee: as thou dost rest and leane thy selfe on *Him*, so *Hee* doth offer *Himselfe* as a prop to stay and hold thee vp. Not that wee beginne, and *Hee* followes; but *Hee* beginnes, and wee follow : euen as the Diall followes the Sun, and not it the Diall; or, as the motion, and turning of a Boate at Anchor, followes the motion and turning of the water, and not it the Boate : or, as the drynesse of the Wayes, follow the drynesse of the Weather, and this that : or finally, as the Sea followes the Moone, and not it the Sea. By this Faith we heare with profite, we walke with comfort, wee worke by charity, wee hope for glory, we
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enjoy tranquillity, and though wee bee not iustified for the merite of it, yet are wee iustified by it, as by that onely meane, whereby wee behold and hold, belecue and place, our confidence in IESVS CHRIST, who was made vnto vs, of GOD, Wisedome, Righteousnesse, Sanctification, and Redemption. So Saint *Paul*, knowing that a man is not iustified by the workes, but by the Faith of IESVS CHRIST: *Wee also (Paul and Peter) haue beleueed in IESVS CHRIST, that wee might bee iustified by the Faith of CHRIST, and not by the workes of the Law: Because by the workes of the Law no flesh shall bee iustified. Epiphanius saith, iustice is by Faith, without the workes of the Law. Chrysostome saith, Hee hath saued vs by Faith alone,*

alone. *Theodore* saith, by bringing onely Faith we haue receiued pardon of sinnes. We iudge, saith *Ambrose*, according to the Apostle, that a man is iustified by Faith, without the workes of the Law. *Ierome* saith, thou knowest that thou, as the Gentiles, hast found life in CHRIST, not by the workes of the Law, but by Faith alone. To omit many, heare onely now Saint *Austen* a word, or two: When the Apostle saith, a man is iustified freely, without the workes of the Law, by Faith, it is not his drift, that when Faith is receiued and professed, the workes of Iustice should bee condemned; but that euery man may know it is possible for him to bee iustified, although the workes of the Law haue not gone before; for they follow

him, that is iustified, and go not before him, that is to bee iustified. So then, wee for our parts are iustified before God onely by Faith: but wee, and our faith also are iustified before men by good workes, as the goodnesse of a Tree is shewed by the fruite, the goodnesse of a rose by her sweete odors, the cunning of a workeman by his workes. And though Faith bee not alone, but very well attended, yet it iustifies alone: as the eye sees alone, the eare heares alone, the mouth tastes alone, the legges go alone, but yet are not alone, but are coupled to other parts of the body. Hee that hath this faith, hath all the vertues of a Christian; hee that wants it, wants all: With it a man is something, without it a man is worse then nothing. A
man

Of Iustifying Faith. 101

man hath all that hath himselfe;
he hath nothing that wants him-
selfe; but hee hath himselfe that
hath his *Saviour*, and hee hath
his *Saviour*, that beleeueth in
Him, and by the vertue of his
faith doth seeke, and serue *Him*.
It is not faith, but faithlesnesse;
not trust, but distrust, for a man
to put affiance in himselfe: I will
therefore distrust in my selfe,
that I may beleue in CHRIST:
I will despaire of my selfe, that I
may haue hope in *Him*; and I
will loose my selfe in my selfe,
that I may finde my selfe in *Him*:
I will not distrust in *His* might,
because *Hee* is Almighty; nor in
His good will, because *Hee* is
most mercifull, and cryeth; *Come*
unto mee (not yee that are wor-
thy, but) *ye that are weary, and*
heavy laden, and I will refresh you.

*Of Hope that maketh
not ashamed.*

HOPE is the wishing and expecting of some good to come. True Christian hope, is that worke of the SPIRIT in a true Believers heart, whereby hee patiently waiteth for those good things, which GOD hath promised vnto him in IESVS CHRIST: This hope is certaine, and not false; begotten of faith in the promise of GOD: It is the anchor of the soule, which would be split in peeces with stormes and tempests, and driuen vpon Rockes and Sands, or loose it selfe in the vaste Ocean

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an of this vnquiet and sinnefull world, if it were not preserued and staied by *Hope*, fastned on our LORD and SAVIOUR CHRIST IESVS, who is the ground of our hope, our staffe, our stay, our comfort and contentment. Ioy is the motion of the heart vpon some present good, now enioyed: But *Hope* is the hearts expectation of some good to come: Which good the faithfull heart doth long and looke for; not led thereunto by the euidence of humane sense or reason, but moued by the euidence of faith, which is the promise of GOD. The way to come to true *Hope*, is to haue no hope in our selues, but to receiue all our hope from faith in the Word of GOD. For to hope in the creature is to despaire of the Creator: Neither

doth hee truely hope in
CHRIST, that doth fixe his
hope on any thing out of
CHRIST. To despaire is a
griuous sinne, for a man
thereby denies the Power of
God, who is Omnipotent, or
His good Will and Mercy, who
will cast away no humble Sup-
pliant, but knowes how to alter
His Sentence, if thou canst tell
how to performe repentance.
It is true, desperation doth
destroy thousands, but pre-
sumption doth kill ten thou-
sands. There is no more dan-
gerous presumption, then for
a man to expect saluation by his
owne deserts, or to ground
his hope of eternity vpon his
owne perfections. His waxen
wings where-with hee soares
on high, will not bee able to
endure the heate of Gods
Iustice,

Iustice, but with *Icarus* hee shall most surely fall, and perish in the gulf of hell. So, it is very vanity for a man to hope for heauen, whiles hee is alwaies (like a Mole) rooting and turning vp Mountaines of enormities against the heauens, and laying sinne vpon sinne (as the Babilonians did stone vpon stone) and so threatning heauen with their finnes, as they with their Tower. The sinner may not hope for heauen, but the Saint onely; the humble, and not the proud; the penitent, not the man addicted to his owne lusts, and hating to bee reformed. For the promise of Eternall Life is made, not to Infidels, but to Beleeuers; not to the rebell, but to the penitent; not to the presump-

tuous, but to the poore; not to the children of the world, but to the true spirituall, sonnes, and daughters of the Church of GOD. Adulterers, Drunkards, worldlings, shall not inherit the Kingdome of GOD. They cannot be saued, except they repent, and when they do truely repent, then GOD accounts them no longer Adulterers, Drunkards, Worldlings, but doth forgiue them. And as without repentance they cannot be saued; so without repentance they cannot hope to bee saued. If they looke to be saued, and yet run on in their finnes, they looke in vaine: This their looking being the presumption of fancy, not the expectation of faith. It is but a castle built in the Aire, imaginary: Or like an house of clay set in the waters.

LORD

LORD IESVS, thou art mine *Hope*, mine *Honour*! I will beginne and end in Thee. I would be found in Thee, and not in mee. I will desire, seeke, and waite for life in Thee, in Thee alone, in nothing else. I doe long, and looke to see the face of GOD in the Land of the Liuing: But it is because Thou art mine, and I am Thine, and Thine I desire to be, and none but Thine, for euer and euer. For this hope is not a mans, but a Christians: Thou art the author of it, not *Adam*: It is of Faith, not from the flesh: Wee haue it not by generation, but by Regeneration: Neither can any man be possessour of it longer, then hee continueth Thine, euen Thine, and none but Thine, ruled of thy *Spirit*, and not ouer-ruled of his flesh.

Of holy Charity.

LOVE is an vniting affection, by which the heart is knit vnto the thing beloued, and by which the knot is continued knit, and not dissolued. For as hatred looseth, so loue bindeth: that diuideth, but this vniteth; that causeth abomination, but this delectation; that contempt, but this contentment. Loue, that is good, hath for his object good. As euill, either true, or seeming, is the object of hatred; so a true, or seeming good, is the object of loue. A true loue is fixed on a thing,
that

that is truly good. This is a rare and excellent vertue; that, which appeaseth GOD to man, and reconcileth man to GOD; that which made the Sonne of GOD come downe to men, and the sonnes of men go vp to GOD; that, which ties GOD to vs, and our hearts to Him. Knowledge is in the soule as a Candle in a darke roome: yet without Charity, the greatest Clearke is but an empty bladder; or like a vaste house full of light, but voide of treasure; hee may haue Learning, but hee wanteth Grace. This holy affection, makes the poore man very rich, and the want thereof makes a rich man very poore. With it, a man is as an Angell: Without it, hee is euen as bad, or little better, then a duell. This is the
soule

foule of all learning, the condi-
 ment of all vertues, the roote
 of all good actions, the orna-
 ment of all Christians, the kee-
 per of true peace, the mother of
 true obedience, and that, with-
 out the which, a man hath no-
 thing, is nothing. A man may
 haue wealth as *Nabal*, wit, as
Achitophel, beauty, as *Absolom*,
 honour, as *Haman*, strength as
Goliath, the Sacraments, as *Iu-
 dus*, and yet be wicked and cast
 away for euer: But a man can-
 not but be good, whose loue is
 sincere and good: And as soone
 shall the diuell bee saued, as a
 charitable man condemned. But
 who is this charitable man in
 deed? Euen hee that loueth
 GOD in CHRIST, and euery
 good Christian for CHRIST
His sake. Many will boast of
 loue, as many brauadoes will
 bragge

Of holy Charity. **III**

bragge of wealth, they haue not.
If to forswear, and sweare idly,
if to profane the Saboath, and
to contemne sacred Persons,
Places, Offices, Acts and Exer-
cises: If to be stout and sturdy
to superious, If to brow-beate,
flabbe, quarrell, raile, threaten,
and reuenge: If to paint the
face, and die the haire, to weare
a long locke, or to abuse our
neighbours wife, daughter, or
seruant: if to robbe, purloine,
embezle, or beguile: If to op-
presse, and grinde the faces of
poore people: If to bee idle, and
vnprofitable: If glutting, glou-
ring, pranking, lying, flande-
ring, flattering, and euill spea-
king: If these bee charity, the
world is full of charity; and
such charitable persons, are rise,
as the frogs of *Egypt*, which
would venture into the Kings
Court.

Court. But if these bee not, as indeed they are not, then may wee iustly complaine, and say: There is men enough, but few louers; much enormity but little Charity. Some commend Charity, but shew none; and thinke they haue it, when no fruite thereof appeareth. Charity needs none of their prayses, but they stand in neede to bee praysed by Charity, which loues onely to be commended of her children. It is true, Charity it selfe is not seene, but it is manifested by her operations; as the heart by panting, as the winde by blowing, as the Aire by drying, or as the spirit and iuice of a tree by the apple. And it is as impossible for Charity to bee in the soule without signes, and friuts, as for fire to bee without heate, or for water not to wet
them,

Of Gods Love to Man, 113

them, that touch it, or for the soule to bee in the body, and yet to shew no vertue, or comfort, thereof vnto the body.

*Of Gods Love to
Man.*

THERE is no man liuing, which, as a creature, is not loued of GOD the great Creator; which appeareth in that Hee is said to be the SAVIOUR of All, and to cause the Sunne to shine, and the raine to fall, euen on the wicked. Hee loueth Humanity, but hateth impiety; the Man-head is beloved, but malice in it is detested: Hee likes well of the Nature,
but

but dislikes the sinne : That, which is *His*, *Hee* loues, but that which marres *His*, *Hee* hates: *His* owne Image *Hee* loues, but the deformities therof, made by man, are altogether displeasing in his sight. Now when all men had transgressed, and by transgression had made themselves the children of death, it pleased *Him* to passe by some, being tyed to none, and some others to chuse in loue vnto Eternall Life. But what loued *Hee* now? The men, and not their manners; their nature, now vnder great corruption, but not corruption it selfe : Their persons, not their preuarications. And why loued *Hee* them? What moued *Him* to make that difference? Surely nothing but *His* owne good Will; Meere mercy in *Him*, no merite at all in them; *His* free Dignation,

Of Gods Loue to Man. 115

Dignation, and no dignity or deserts of theirs: His free fauour to them, and no fore-seene faith in them. But GOD, that had nothing to loue in a sinner but his Humanity, in a true Saint hath also Christianity: then Nature, but now Nature and Grace too: In Generation the Humane Nature, in Regeneration a certaine Diuine Nature. If the diuell hate all men, but especially all Saints; then wee may be sure that GOD loues all men, but especially all holy men: And if the diuell hate and pine at the graces of GOD in men; then questionlesse GOD loues all His graces, in whomfoeuer Hee findes them. O the riches of the loue of GOD vnto His chosen! O inexplicable kindnesse! O irrecompensable fauour! What is man, that Thou shouldst

Shouldst regard him, or the son
of man, a worne, a wretch, the
childe of death, that Thou
shouldest cast thine eies vpon
Him? When all were fallen, and
had deserued nothing but
wrath, but woe, but death, eter-
nall wrath, eternall woe, eter-
nall death; Thy mercy, Thy
mercy, not at all deserued, pittie-
ed some, but diddest passe by
others as amiable and as misera-
ble as the other. O how vn-
speakeable is Thy loue to Thine!
How admirable art Thou in all
Thy waies! Euen Thine enemies
hast Thou receiued vnto mercy;
Thou hast punished their sinnes
in the Flesh of Thine owne
Sonne, and in Whom Thou dost
Crowne them with grace and
glory. O GOD, Thy Loue
brought the Israelites out of
Egypt, ouerwelmed their per-
secutors,

Of Gods Loue to Man. 117

secutors, guided them in the
wildernesse, trod downe the
Nations for them, and brought
them into the land of *Canaan*:
Euen so, O LORD, Thy loue
vnto vs, redeemeth vs from our
bondage, saueth vs from hell,
treadeth downe our enemies,
protects and directs vs in the
world, and safely brings vs into
the Land of Promise, the Land
of the Liuing, where wee shall
see Thy Face, and enioy the
ioyes of blisse for euermore. O
LORD Thy loue is life, Thy
fauour is felicity: LORD, let
the light of Thy countenance
shine vpon mee, and grant mee
Thy loue, which Thou bearest
vnto those, whom Thou louest
euer, and leauest neuer.

of

*Of Mans loue to
God.*

LOVE of GOD doth knit
fast the heart vnto Him,
makes it delight in Him, and to
bee contented with Him. What
cause hath man to loue Him, it is
not hard to conceiue, seeing Hee
is altogether good in Himselfe,
and the cause of all good in, and
to him. Are wee, liue wee, vn-
derstand wee? Wee must ascribe
it vnto GOD. Are wee men, or
are wee good men? Haue wee
Grace, or expect we Glory? The
praise belongs to Him. The
measure of our loue should bee
vnameasurcable, and the end
endlesse.

endlesse. The heart, wherewith wee loue Him, should not bee halfe, nor hollow, but such as Hee made in vs, whole, and vndiuided, simple, and not double. How equall is it that man should loue His GOD, seeing it is the substance of His Law, and seeing he is so much obliged to Him for the tokens of His loue to Him. How needfull is it, seeing otherwise hee cannot loue his neighbour in Him, no nor performe any Act or Office of Religion, pleasingly in His sight? And how comfortable, seeing it is the worke of GODS SPIRIT in him, and an vndoubted effect and token of GODS loue to Him, and of his faith in GOD? And yet it is a wonder to see how rare this duty is amongst vs. How sildome doe wee thinke of GOD, or of
His

His seruice? What capirall and foule enormities are euery where heaped vp against Him? How vsuall is it with men to turne His Grace into wantonnesse? How doe the pleasures and cares of the world depriue Him of our hearts? How common is the contempt of His holy Ordinances? How great is the profanation of His holy Day? How customably is His fearefull and glorious Name, vainely vsed? And how wantonly doe men deale with His sacred Word? What little zeale and courage is there in vs for His Glory? Alas, wee talke of loue, but demonstrate little. The heart of the loue is rather where it loues, then where it liues; a man cannot but obey his Lord, whom hee deerely loueth, and will make much of any thing,
that

that belongs to that hee loues. But our hearts are buried in the earth, wee are euer rooting in the ground, wee haue cast off the yoke of Gods Commandements, wee are frozen in our dregges, and make account of any thing rather then that which concernes His Honour: which doth discover our hypocrisie, and witnesseeth against vs that wee are louers of pleasures, profite, preferments, of any thing rather then of Him: Yet is there nothing able to doe vs so much good, as Hee: Nothing so worthy of our loue, as Hee: Nothing, to which wee are so much indebted, as to Him: Nothing, wherein wee can finde so much comfort in the loue thereof, as in the loue of Him: Nothing, so well able to rauish our hearts with the delight thereof,

as Hee is : And no man so regardfull of our loue, as Hee is, and yet standeth not in neede of vs at all, nor of our loue. Wee desire His loue to vs, why then should we not remonstrate ours to Him? Wee would haue our children and seruants loue vs, it is reason therefore that wee should bestow our loue on Him, being our Louing LORD, and gracious FATHER in IESVS CHRIST.

Of the Loue of Christ.

CHRIST is our LORD and SAVIOUR, therefore wee ought to loue Him, as men in loue redeemed by Him, and receiued into His seruice. Hee
loues

Of the Loue of Christ. 123

loues Him as his LORD, that willingly submits his soule vnto His Scepter, and offers himselfe to bee ruled by His Lawes: Hee loues Him as his SAVIOUR, that relies vpon His Merites, seekes to Him for His Grace, and resteth in those meanes of life and godlinesse, which Hee hath ordained in His Church. CHRIST is the Husband of His people, and therefore to bee beloued of them, as of His Wife. And those loue Him as their Husband, that wed not their hearts to any other, that keepe their soules chaste for Him, that delight to bee vnder His shadow, and which in their hearts, say, with the Spouse in the Canticles; *Stay mee with flagons, and comfort mee with apples; set mee as a Seale on Thine heart, and as a Signet vp-*

*on Thine Arme: Thy Loue is bet-
 ter then wine.* If euer our loue
 was deserued of any, then of
 CHRIST IESVS; Who be-
 came man to bring vs into grace
 with GOD; Who was poore,
 to make vs rich; Who humbled
 Himselfe, to exalt vs; Who
 came downe from heauen, to
 fetch vs from hell to heauen
 Who both liued and dyed for vs,
 that wee might escape eternall
 death, and might obtaine Eter-
 nall Life. And finally, because
 perfection procureth fauour,
 and beauty is the Load-stone
 vnto loue: Wee must needs be-
 stow our loue on Him, in whom
 is nothing but perfection, no-
 thing but beauty. In Him are
 all the Treasures of Wisc-
 dome and Knowledge hidden:
 In Him is the fulnesse of the
 God-head Bodily: Hee is Fairer
 then

Of Selfe-loue. 125

then the sonnes of men, Grace
is diffused in His Lips : GOD
hath annointed Him with the
Oile of Gladnesse aboue His
Fellowes : Hee is White and
Ruddy, the chiefeſt of ten thou-
ſand, wholly delectable. LORD
IESVS, tie mine heart faſt to
Thee by loue; ſeuer it from all
earthly things, euen from it ſelfe,
that it may be wedded wholly,
and ſolely vnto Thee, vnto Thee,
and vnto none but Thee, and that
for euer.

Of Selfe-loue.

CH R I T Y beginnes at home:
It is naturall for a man to
loue himſelfe; Hee that loues
not himſelfe, is vnfit to loue
another;

another: Or how can hee take care of another, that is carelesse of himselfe? True selfe-loue is a furtherer of all vertues, specially of temperance and such other, as concerne our selues. For hee, that loues himselfe truely, wils well, and does well vnto himselfe, and embraces those vertues gladly, by which hee may be mended. There is a blind and foolish selfe-loue, too too common in the world. You shall haue some rauished with the admiration of themselves; they are the Mountaines, all others are but Mole-hils; all their Geese are Swans; all their vertues are ten-foote long, and all their actions are good, because they are theirs; all is spoken in Print, that is spoke by them; they see not their wants, but imagine they haue, that they haue

haue not : So they swimme,
they care not though all doe
sinke; so they may haue, they
care not though all besides doe
want; they will forgiue and flatter
themselves in most grieuous
vices, excusing themselves, ex-
tenuating their faults, and con-
temning all the admonitions of
others. And finally, their praises
of others is very sparing, almost
nothing, but they can speake
bigly of themselves, and thinke
nothing well done, but what
they do themselves. This is a
pernicious and fearefull sinne,
the madnesse of the minde, the
impediment of all vertues, the
shame of Religion, and the
cause of all enormities: He that
loues himselfe aright, loues
himselfe *Holyly*, that is, in GOD,
for GOD, and vnder GOD:
and Iustly, that hee may bee
G 4 righteous,

righteous, and that by selfe-
loue hee proues not himselfe in-
iust: And Discreetely, not ouer-
weening himselfe, but with
wisdom behauing himselfe to-
wards all, as is requisite for him.
The good man that loues him-
selfe, as hee should, wisheth well
vnto himselfe, doth good vnto
himselfe, agreeth with himselfe,
dwelleth with himselfe with wil-
lingnesse, reioyceth with him-
selfe, where there is cause of ioy,
and sorroweth with himselfe,
when there is matter of sorrow;
and in brieft, doth earnestly co-
uet and labour his owne peace,
inward, outward, and eternall.
On the contrary, a wicked and
profane Athiest, Epicure, and
Worldling doe not truely loue
themselues, but rather hate, and
hurt themselues with intempe-
rance, worldly cares, and other
vices:

vices : they study not to garnish their soules with spirituall vertues, but follow riches, pleasures, and preferments, which to wicked men are neuer good, but euer hurtfull. Neither do they agree well together within themselves, because their appetite and sensuall part doth strue against their reasons, and either they euer labour of a stupified, or with a vexed and vnquiet spirit. And hence it is also, that sensuall and euill liuers, as drunkards, whore-mongers, spend-thriftes, and such like persons, loue not to be alone, and like not priuacie, and retired thoughts, but frequent Ale-houses, Tauernes, Plaies, and seeke out voluptuous and boon companions, such as themselves, because they loue not themselves, delight not in themselves,

agree not with their consciences, but are vexed with the remembrance of their vices and iniquities, disquieted with the feare of punishment, and pinched with the gripes of an accusing and tumultuous conscience. Briefly, men truely good do onely truely loue themselves; but euill men do not loue themselves at all, but either hate, or loue amisse.

*Of loue to our
Neighbour.*

A GOOD Christian hath two things in him to be beloued, Grace and Nature. As hee is a man, we ought to loue him;

Of loue to our Neighbour. 131

him; but as hee is a good man, wee ought to loue him the more. Hee, that hates a man, loues not his Maker; he, that hates a Christian, loues not his Maister. He that hates either Man or Christian, is neither Christian, nor Man, but a diuell incarnate. Some boast of their loue to GOD, which shew no loue to man for GOD: This boasting is vaine and false, for he that loues GOD, will loue His Image: And certes he that loues not the childe, cares as little for the father. But our neighbour is vngodly, gracelesse, roytous, and veruly; Yet must we loue him, if not because he is good, yet that hee may be good; if not the man, yet the man-bead; if not the manners, yet the man. Gold is good, though drosse bee naught: Wheate may not be throwne

throwne away because of chaffe; neither will we hate our bodies, because there are deformities, or diseases in them. Neither will all loue serue the turne; but we ought to loue our neighbour in truth, not falsely; in deed, not verbally; in the faith, not against it; in that, that is iust, and not vnrightheously; in iudgement, and not vndiscreetely; in measure, vnder GOD, and not aboue Him; and constantly, not for a start, as if some ague-fit were on vs. There is very much loue in the world, such as it is, but very little Christian Charity. For this seekes the good of her neighbour, and not his goods: This loues to giue, and not to pull away: This beareth much, forbeareth much, and reioyceeth in the truth: This loues a man, not for his greatnesse, but
for

Of louing our Neighbour. 133

for his Graces; not for his birth,
but for his New-birth; not for
his honour, but for his Holie-
nesse; not for his wealth, but for
his Wisedome: and finally for
CHRIST and in CHRIST:
for CHRIST, because
CHRIST doth loue him, and
bids vs loue Him; and in
CHRIST, either because he is
CHRISTS, or that he may be-
come CHRISTS. But this is
the condemnation of men, that
the Church, and Her Children
are come amongst them; but
men loue the world more then
the Church, and sinners more,
then Saints.

Of louing, and of being loued.

IT is better to loue, then to be loued: for Action is more excellent then Passion; and the praise of vertue consists in action. To giue, is more gracious then to take: Now in louing there is a gift, in being loued there is a taking. Honesty is better then Commodity: Now to loue is a point of Honesty, to be beloued is a matter of Commodity. GOD delights more in the loue, wherewith he doth loue, then in the loue, wherewith he is loued: And mothers naturally reioyce more to loue their

Of louing, & being loued. 135
their children, then to be loued
of their children, and like bet-
ter to do good to them, then to
receiue good from them. Be-
sides, a man may be loued of a
man with Christian loue, and
yet be but an hypocrite; but a
man cannot loue with Christian
loue, but he must needes be a
Christian. A man may be loued
of his neighbour for GOD, and
yet neither loue GOD, nor be
loued of GOD: but a man can-
not loue his neighbour for
GOD, but hee doth much more
loue GOD, and is most cer-
tainely beloued of GOD. And
finally, it is no paine, but rather
pleasure; a gaine, but no grace
to be beloued: but to loue a
good thing well is grace; yea,
oftentimes a man must sweate
and strue with great contention
(so auerse and tortuous are our
hearts

heartes by Sinne) before he can fasten his affections, and fixe his loue on spirituall things, which are most worthy of his loue, and remoue it from those things, that are rather to be loathed and forsaken, as noysome, and pernicious to him.

True friendship stands in true mutuall loue, where loue failes, there friendship fals: But that a man may proue a friend vnto another, it is necessary that he be a friend vnto himselfe: For how shall he will well, do well, agree well, or dwell well with another, that failes in these things towards himselfe?

But this, as touching loue, is worthy obseruation: that those that do good turnes vnto others, do more loue them, to whom they do them, then these, that do receiue them, do loue those,
that

Of louing, & being loued. 137

that do them: Prouided that they do their good turnes out of sincerity, not for by-respects. CHRIST loues vs better then we loue him: Parents loue their children more then their children loue them, Tutors loue their Pupils more then they their Tutors. Hee that receiues a benefite is (as it were) the worke and creature of his Benefactour: Now the worke-man loues the worke, more then the worke doth loue the worke-man: The creature is deerer to the Creator, then Hee to it; and the cause loues the effect more then it the cause. The Usurer is vnworthy the name of Benefactour, because he loues his Debtor for gaine, seeking rather to benefite himselfe in his Debtor, then his Debtor in him: And to speake properly, as he is
an

an Vsurer, he loues him not: for loue seekes not her owne good, but the good of him whom hee loues; Now the Vsurer seekes his owne good onely, and leaues his debtor to looke to himselfe, shewing him onely a little outward indulgence for a time, vntill hee may haue his debt paid him againe with vantage. But indeed to gaine loue, and to be counted a Benefactour, is not any way more easily attain'd to, then by doing good turnes vnto men freely, seasonably, vnasked, and in secrecie: but some cannot do a man a good turne, but they must cackle so long and so loud, that all the world may take notice of it; which argues that they regard fame more then freindship, and to walke vpon the tongues of men, rather then to liue with-
in

Of faith, hope, & charity. 139

in the breasts of their friends
and followers.

Of Faith, Hope and Charity.

FAITH, Hope, and Charity,
are three notable giftes of
GOD, without the which it is
impossible for any man to bee
saued, though no man shall bee
saued for them. A man shall bee
saued in them, but not for them;
for that, which merites our sal-
uation for vs, that is, redempti-
on from all sinne and sorrow,
and fruition of Eternall Glory;
that (I say) is not any thing in vs,
but something without vs: It is
not quality, gift, or grace infu-
sed,

sed, but the Iustice of CHRIST imputed. Faith beleeueth, Hope expecteth the thing beleued, and Charity loues it, linkes the soule vnto it. Faith is as the mother, Hope, and Charity, are her two daughters: Because I beleue, therefore I hope, and as I beleue, so I loue. Faith beleueth that God is true and faithfull in His Word: Hope waiteth whiles Hee shew Himselfe to be so. Faith begetteth hope, hope being begotten preserueth faith, Faith beholds, and holds fast the Word of Promise: Hope lookes after the thing that is promised in that Word. Loue vnites the heart both to the Word, and to the thing that is promised in it: Hope is the waiting for a good to come, but Faith beleueth things past, present, and to come. I beleue that CHRIST
was

Of faith, hope, & charity. 141

was borne of a Virgin, that Hee now sitteth at the right Hand of His FATHER, and that Hee shall come hereafter to iudge the world: Faith taketh CHRIST, and worketh by Charity; Charity worketh not by Faith, as an instrument, but arises from Faith, as from the fountaine, whereout it flowes. Christian Faith beholdeth CHRIST in the Word and Sacraments: But Christian Charity ties the soule, not onely vnto CHRIST, but also vnto all His Members, in and for His Name. Loue is not caused by hope, but hope rather caused by loue; for because a man doth loue GOD, therefore hee doth expect and tarry, and that with desire and longing, till he do enioy Him to his fill. And if hee did not loue Him, he would not desire and hope to see Him, but rather

rather feare, and grieue. Finally, Faith, Hope, and Charity, are three excellent vertues, but Charity is, in two respects, the chiefest. First, because Charity is profitable to our Neighbours, whereas our Faith and Hope doth them no good at all, were it not for Charity. Secondly, the loue, whereby wee loue CHRIST and His Members now, shall be continued and persited in the world to come: but whereas now we do by faith belecue, and by hope expect and desire to see the face of CHRIST hereafter: Then, when we do see and enioy Him, this faith, and this hope are at an end; and whereas heere in this life wee walke by faith, and not by sight, and feeling, in the life to come wee shall see face to face, and know as wee are knowne,

Of faith, hope, & charity. 143

knowne, and want no feeling nor sight of that, that is pleasing and solacious to the soule. And whereas men hope for that, they see not, how can they hope for that they see? But God shall bee seene of His Saints in the world to come, and their sight shall rauish them with His loue, their corporall and intellectuall eyes, then glorified, being as doores or windowes to let in His Loue into their heartes, which will most willingly entertaine Him, and rest vpon Him, as vpon their Center, and sole Center.

Of

Of Gods Word.

GODS Word is a Fire, It must be warily meddled with: If thou wilt not suffer It to burne vp thy lusts, It will burne vp thee: if It consume not the sinne, It shall consume the sinner. Art thou a cold? It is fire to warme thee. Art thou drossy? It is fire to purge thee. Art thou in darkenesse? It is a fire to enlighten thee. Is thine heart voide of zeale to GOD, or loue to Man? It is a fire to enflame thee? Art thou frozen vpon thy dregs, or art thou so hardned that no impression can be made vpon thee? It is a fire to thaw and melt thee. This Word shall be destruction to him, that
will

will receiue no instruction from
It: It will proue his desolation,
that makes it not his consolati-
on: It will condemne thee, if
thou wilt not suffer It to con-
troule thee: and if It shalt not
helpe thee, It shall vndoubted-
ly hurt thee. This Word is an
Hammer, if It soften not a man,
and make him tender, It will
harden him and make him
tough: If It beate not downe
the sinne, it will knocke downe
the sinner: And if the hereticke
will not be beaten with It from
his heresies, It will beate him
downe one day thither, from
whence all heresies spring. An
hammer hurts not the aire or
water, which yeelds vnto it rea-
dily, but breakes and broises
that, that makes resistance. Hee
that resists the Word shall bee
broken; but hee, that yeelds vn-

H

to

to it, shall receiue no hurt. Hee that would surely breake a thing with an hammer, must not onely moue the hammer to it with strength ; but hee must so lay the thing, that it slide, slip, or shrink not from the blow : so they, that indeed would haue their hearts softned, their proud hearts battered, or any lust confuted, let them apply the Word of GOD vnto them closely, and not leap or shrink aside, when it is ministred and fitted to them. And what Minister soeuer brings with him this Fire, this Hammer, entertaine It, vse It, apply thy selfe vnto It. If the Fire, if the Hammer be the same, If it be GODS, receiue it with the same affection, though the men be not the same, that bring it. The Hammer is not the worse for him that holds it,
nor

nor the Fire for him that brings it. The Minister is to be received and honoured for the Word, and not It for him. In briefe, the Smith can do nothing without his Hammer and Fire. Ministers are Smiths, and men naturally are like yron vnwrought or vnformed, or rather indeed ill-wrought, and ill-formed. The Word, that is, the Law and Gospell, is the Fire and Hammer, by which through diuine assistance they worke them, fashion them, and make them fit instruments, and vessels for the seruice of GOD in His House, which is the Church. How precious therefore both to Priest, and people should this Hammer and Fire bee in a true account thereof within their soules?

Of Good-deeds.

SUCH are good workes, as
are, and are done according
to the will of GOD revealed.
For the rule of wel-doing is
not our wils, who are but ser-
uants; but the Will of GOD,
who is our Maister, whose will
is Iust, and the Rule of Iustice,
GOD being able to will no-
thing but right and good, seeing
Hee is Wisedome, Truth, and
Goodnesse it selfe. And a thing
may be according to His Will,
and yet not be done of him that
does it, according to it. A
good deed is ill done, if it bee
not done for maner as wel as for
matter

matter, according to the Will of God. For if a man do that that is good, and thinke it is euill, that man doth sinne: Not onely because hee thinkes that euill, which is not euill; but also, because he iudging it to bee euill, yet doth it. Euen as a man may lye, when he speakes the truth, if he thinke that is a lye, which hee speaketh, when hee speakes it. Again, if a man do that whereof he doubteth, and is not perswaded of the lawfulnessse thereof, hee sinnes: For whatsoeuer is not of Faith is sinne. And finally, though a man do a thing that is good, yet if hee do it not to Gods Glory, but for his owne, or for base respects, and not in way of obedience to Gods Commandements, hee questionlesse commits a sinne. A good man

only can do a good deed: For an euill tree cannot bring forth good fruite, and a corrupt fountaine can send forth no wholesome water. Good deeds are necessary to saluation, as the way to the Kingdome, but not as the cause of reigning. They are not the causes of saluation, but the workes and testimonies of them that are to bee saved. And they are not the matter nor forme of faith, but they are true effects, vndoubted tokens, and vnseparable companions of true Faith and of true Charity, if well performed. For Faith and Charity are not idle and vnfruitfull, but labourious and full of goodnesse: And though our wel-doing be no cause of our Blessednesse, yet it shall not want a reward, but as wee doe abound therein in this world, so shall

shall we exceed in glory in the world to come : The more wee flourish in fruit in this life , the more wee shall flourish in felicity in the life to come. But some haue beene heard to say, they can do no good deeds, they haue no riches , they are but poore. These are deceiued; thou hast not a penny, hast thou a prayer? Thou hast no goods to giue, hast thou good counsell? Thou canst do no deeds of comfort, hast thou any words of comfort? Thou hast no bread, hast thou a blessing? Thy legs are lame, thou canst not go well; thy hands are lame, thou canst not worke well; hast thou a good tongue, canst thou speake well? There is no man so poore , but he may benefite his neighbour one way, or another: If any way it is a good deed, if hee do it

well. And GOD accepts any thing, a cup of cold water, if there be no better, the widowes Mite, euen any thing, haire to the building of the Tabernacle, a pin to the dressing of his Bride. And suppose a man do a good deed to a wicked man, yet if hee do it not for his wickednesse, but either because he is a man, or that hee may win him vnto goodnesse, or shew himselfe a follower of GOD, who is kind vnto His enemies, and doth good euen to the wicked, surely hee doth a good, and shall not loose his reward. And say that a man should bee kinde vnto some hypocrite, thinking him to bee a Saint, because hee could not discerne his simulations, being so cunningly carried, yet shall the benefactor bee rewarded of GOD, Who regards.

gards his affection, and seeth his heart, and will recompense him according to his loue; and not according to the condition of the party, which did not deserue it. If a mans beneficence proceeds of benevolence, and bee performed in the name of CHRIST to the glory of GOD, it shall neuer want a recompence. For GOD is not not iniust to forget the labour of our loue; and as men sow, so shall they reape; as they brue, so shall they drinke. Our gifts shall bee recompensed with glory, our paines with pleasures, our labours with life. Do well, and haue well: Live well, and die well: Hee that doth well to the Seruant for the Maisters sake, shall be sure to receiue a reward from the Maister Himselfe: It shall neuer be said that

hee, that was kind and louing
to the Childe, is vnkindly and
hardly dealt with of the Father.
Let vs not therefore bee weary
of wel-doing; for in due season
wee shall reape, if wee faint
not.

*Of the knowledge of
God.*

AL L Men affect knowledge
by a certaine instinct of na-
ture: How vnmanly a vice then
is it to affect the ignorance of
God, our Maker, Ruler, and
Redeemer, Whose Nature,
Beauty, and Perfection doth
more excell all the world, then
all the world excels the meanest
creature

Of the Knowledge of God. 155

creature that is in it? Wee study to know the nature and perfection of things, that are, by farre, lesse worthy to be knowne: Yea, sometimes wee will search into things forbidden, and sometimes take paines to know that, which is not worthy of those paines. Except wee know GOD, how shall wee take Him alone to bee our GOD, and not defile our selues with idols? Vnlesse wee know Him, how shall we loue Him, how can we trust in Him, how can wee serue Him? Do men loue that they know not? Will a man serue hee knowes not whom? Will a man make account of that, the worth or vse whereof is vnknowne vnto him? Or will a man acknowledge and beleecue in one hee knowes not? Wee are spirituall Priests and Princes, is it for a
Priest

Priest to bee ignorant of his
 GOD? Doth it become a King
 to bee ignorant of the KING
 of Kings, who set the Crowne
 on his head, and put the Scep-
 ter into his hand? Euen beasts,
 and birds know their owners,
 keepers, feeders, and is it a
 seemely thing for man, whom
 GOD hath made their Lord, to
 bee ignorant of *Him*, by whom
 they liue, and moue, and haue
 their being, and long of Whose
 mercies it is, that they are not
 consumed? To know GOD
 rightly is a note of GODS peo-
 ple: *They shall all know mee from
 the least of them euen to the grea-
 test of them, saith the LORD:*
 and an infallible argument of
 blessednesse: *This is life Eternall;*
that they know thee the onely true
 GOD, and IESVS CHRIST
whom Thou hast sent, who is very
 GOD,

Of the knowledge of God. 157

GOD, blessed for ever. On the contrary, affected ignorance of GOD is the brand of wicked men, who say vnto GOD, *Depart from vs, for wee desire not the knowledge of Thy Waies*: This ignorance exposeth a man to the iudgements of GOD: whose wrath is kindled by this sinne. The LORD hath a controuersy with the inhabitants of the Land, (saith Hoseah) because there is no truth, nor mercy, nor knowledge of GOD in the Land: My people are destroyed for lacke of knowledge. This ignorance is the mother of superstition, and prophaneſſe, and the reason why men feare not GOD, but are disobedient and vnawfull. Therefore they, in Iob, that had said in their hearts, *Wee desire not the knowledge of Thy Waies*, say also: *Who is the Almighty that wee should serue*

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serue Him? And what profite should wee haue, if wee should pray vnto Him? If a man bee disposed to deuotion, yet being ignorant of GODS Will, hee will deuise some Wil-worship, and foolish ad-inuentions, which are as pleasing vnto GOD, as Luke-warne water to the stomacke, as apish complements to a graue man, or as painting and pranking is to a staied and holy Matrone. Besides, the ignorance of GOD makes men do that against the truth, and the professors of it, which otherwise, it is very likely they would not do. Ignorance of CHRIST made the Iewes to crucifie Him, and Paul to persecute Him in His Members. They shall excommunicate you (saith our LORD) yea the time shall come, that whosoever kils you, shall thinke hee doth

Of the knowledge of God. 159

doth GOD good seruice: and these things will they doe vnto you, because they haue not knowne the FATHER nor MEE: And for the life to come, it shall bee no helpe to say; wee would haue serued Thee, had we knowne Thee. But why did you not know Mee? For mine Eternall Power and God-head are seene by the creation of the world. *The heauens declare the glory of GOD, and the firmament sheweth the workes of His Hands.* But besides the booke of Nature, you had the Scriptures, *Moses*, the Prophets, and Apostles: besides the world, you had the Church, I sent you my Messengers, in whom I spake continually to you, and entreated you to learne and serue Mee. It is euident therefore that ignorance will not serue the turne.

For

For the LORD IESVS will render vengeance vnto them, that know not GOD, and obey not *His* Gospell, which shall be punished with euerlasting perdition, from the presence of the LORD, and from the glory of *His* power. And finally, whereas all the vanities, pompe, and glory of the world, which wee do so much admire, shall perish with the world: this our knowledge of GOD, begunne in this world shall be perfected in the world, to come. Now I know in part, but then shall I know, euen as I am knowne. Then a man shall haue Light without darknesse, Knowledge without ignorance, Wisedome without folly, Vnderstanding without dulnesse, Iudgement without error, Reason without perturbation: Then shall all the Saints

see.

see GOD, and serue GOD al-
waies, and for euer.

Of Seruing God.

IT was well said of a father to
his sonne : *Know thou the
GOD of thy father, and serue
Him.* How shall a man serue
Him, that doth not know *Him*?
And what will it profite to
know *Him*, if hee doe not serue
Him? But if men doe serue *Him*,
they shall end their daies in
prosperity, and their yeares in
pleasures : Or if *Hee* try them
with the Crosse, *Hee* will after-
wards honour them with a
Crowne. Their griefes shall end
in Glory, their mourning in
Mirth, their tentations in Try-
umphes,

umpheſes, their vinegar ſhall bee changed into Wine, and though they haue ſowne in teares, yet they ſhall reap in Ioy. What deſireſt thou in a Maſter? Wiſedome? *His* Wiſedome is infinite. Greatneſſe? *His* Greatneſſe is incomprehenſible. Strength? *Hee* can do all things, nothing is impoſſible with *Him*. Valour? *Hee* is not afraid of death, nothing can diſmay *Him*. Magnificence? *Hee* is the LORD of *Hoaſts*, cloathed with Glory and Honour: *Hee* couereth *Himſelfe* with light, as with a garment, and ſpreadeth the heauens like a curtaine. *Hee* maketh the clouds *His* Chariot, and walketh vpon the wings of the Winde. *Hee* ſitteth vpon the circle of the earth, and the inhabitants thereof are as Graſhoppers. *Hee* bringeth the Princes

Of serving God. 163

to nothing, and maketh the
Iudges of the earth, as vanity:
His garment is white as snow,
the haire of *His* Head like pure
wooll, *His* Throne like the fie-
ry flame, and *His* Wheelles as
burning fire: Thousand, thou-
sands Minister vnto *Him*, and
ten thousand thousands stand
before *Him*. Wouldst thou haue
a Maister rich? The earth is the
LORDS, and all that is therein,
the round world, and all that
dwell within it. One that can
aduance thee? Promotion comes
neither from East, nor West,
nor South, nor North, but
from GOD, Who throweth
the proud from his Pinacles,
raiseth the needy out of the
dust, and listeth vp the poore
out of the dung, that *Hee* may
set *Him* with Princes, euen with
the Princes of *His* people. Or
one,

One, that is kind and louing,
 patient and compassionate? The
 LORD is gracious and merci-
 full, slow to anger, and of great
 mercy. *Hee* will fulfill the de-
 sire of them that feare *Him*; *Hee*
 will heare their cry and saue
 them. Men will serue men, spe-
 cially such as may doe them
 good, or defend them from
 harme: Why then should wee
 not much more willingly serue
 GOD, who is able to saue a
 man, though all would destroy
 him, and to destroy him, when
 nothing can saue him? If *Hee*
 blesse, who can curse? If *Hee*
 curse, who can blesse? Some-
 times a seruant serues a Maister,
 who growes weary of him, be-
 cause hee thinks hee may proue
 costly to him. Many Maisters
 hauing serued their turnes shake
 off their seruants, as a dogge
 doth.

doth water, or as a man would
do burres: and a good servant
may sometimes waite long, and
get little: But GOD neuer
forsakes, or turnes out *His* ser-
uants: *Hee* lets them not serue
Him vnregarded, but as they
honour *Him*, *Hee* honours
them: And the more they serue
Him, the freer they are in this
world, and the greater rewards
they shall receiue of *Him* in the
world to come. And it is to bee
observed that yong folkes vsu-
ally do giue themselves to bee
servants of men: Why then
should they not giue themselves
to the seruice of GOD, whom
to serue is indeed to reigne, and
in whose seruice that may bee
gotten which cannot bee
found in the seruice of any mor-
tall man? O that wee would re-
member our Creatour in the
daies

daies of our youth, and inure
 our neckes to His yoake, whiles
 wee are fresh and tender! But
 what must be the Rule of our
 seruice? Surely, not our wils,
 who are but seruants, but His
 Will, who is our Maister, which
 hee hath reuealed to vs in His
 Word, to which wee ought to
 conforme and apply our selues
 in feare and humbleness, inde-
 uouring to obey Him in all His
 commands, sincerely, cheere-
 fully, and to our end; so shall we
 bee sure to dye in His grace,
 and to bee raysted vp from
 the graue of death to
 possesse the glory
 of Eternall
 Life.

*Of the Sower and his
Seed.*

THE Sower went out to
sow. Euery true and faith-
full Minister of CHRIST IE-
SVS is a Sower, GODS Word
is his Seed : Mans heart is the
ground that should receiue it.
The Word is a very rare and ad-
mirable Seed, altogether match-
lesse. For by it men are made
Christians, sinners are made
Saints, dead men are made aliue:
From it all manner of vertues
spring, and with it are nour-
ished. And were it not for it, the
whole world, and euen the
Church it selfe, would be worse
then

then a wildeſſe, and turned into *Sodom* and *Gomorrhah*. But as it is in vaine to ſow Seed in the fire, aire, or water, or any where, but in the earth, which is in the middle of the world: and that it may proſper well, the ground muſt be quiet, not troubled, or toſſed, nor continually troden on, and both it and the ſeed to be caſt into it muſt be pure and good, not mingled, or corrupt. So it is bootleſſe to ſow the Word in the eares onely, or in the eyes, or vnderſtanding, and memory, or indeed any where, if not in the heart, which is in the miſt of a man: And that it may thrive and flouriſh, the heart muſt be quiet, and not diſturbed or toſſed with the ſtormes and tempeſts of fleſhly paſſions: It muſt be cleaſed of noyſome and ſtinking weeds: It muſt not
be

Of the sower and his Seed. 169

be troden vnder foote and continually walkt vpon by wordlly cares, carnall desires, and foolish fantasies, which keepe a great coile, and are alwaies trotting vp and downe in worldings, belly-gods, and naturall men: and the seed must be sowne purely, and not mingled with the tares and darnell of heresies and errours. A Ship cannot saile without *Sea-roome*, and seed cannot thriue without *Earth-roome*; No more can the Word without *Heart-roome*. If the ground receiue not the seed into it, and cherish it, and giue it scope to roote it selfe in it, the seed cannot prosper, and come to perfection. So the Word of GOD thrives not, except the heart receiue it meekely, cherish it louingly, and giue it roome to roote it selfe thoroughly. *Drung*

I

kenness

kenneſſe and gluttony doe
drowne this Seed; couetouſneſſe
and worldly cares do choke it;
vncchaſte deſires do ſcorch and
burne it; rage and contumacy
repell it; hatred and malice pinch
and bite it; hardneſſe of heart
and double mindedneſſe will
not ſuffer it to roote well. Euery
man would haue his ground
good; yea what is there that a
man would not haue to be good?
his wife, his childe, his ſeruant,
his friend, his fellow, his appa-
rell, his houſe, his horſe, his
dogge, hee would haue all good,
and ſhall himſelfe be naught?
Shall the heart, which is the one-
ly ſeed-plot of the Word, which
is able to ſaue his ſoule, ſhall it
be euill, and ſuffred to be euill,
and ouergrowne with euill
weedes? Why is it that the raine
falling, and the Sunne ſhining
upon

Of the sower and his Seed. 171

vpon a well ordered Garden
makes it sweete and flourishing,
but vpon some other peece of
ground, and it brings out no-
thing but Mosse and Weedes?
The fault is in the ground, not
in the Sunne or Raine. So one
man is benefited by the Word,
it takes well, and bringeth forth
fruites in him; and another doth
not reap any good by it, it pro-
ueth not in him by reason of his
vncapablenesse, and wicked
lusts, that will not giue way vn-
to it, but makes him to resist it
and rebell against it. A man may
set or sow in our fields, whiles
wee sleepe, or though wee
would not: But the Minister
cannot sow the Word of God
in our hearts, if wee snort in sin,
if wee bee regardlesse of the
Word, and will not receiue it.
Seed may bee pickt out of the
I 2 ground,

ground, and eaten of birds, whether a man will, or no: his corne may bee burnt, his plants may be stollen, or puld vp, and broken downe, though hee would not; But wee and the Word, that is sowne or grafted in vs, cannot bee separated against our wils (our Bibles may bee taken from vs by force, but the Word ingrafted in vs cannot bee taken from vs against our will) the birds of hell cannot steale it from vs and pick it out, except we our selues be willing: if euer wee and it do part, wee must thanke our selues. Seed sowne in the ground after a time comes vp, and flourishes for a time, but at length it decays and withers. For this is the nature of seed; it is partly turned into the ground, and turnes the ground partly into it; It turnes, and is turned; it suckles,

Of the sower and his Seed. 173

suckes, and drawes to it a certaine nurriture out of the ground, at length shootes out, growes vp, and increaseth a certaine space; then in proceſſe of time it decayeth, and at length dyeth. But the Word doth otherwise: For the Word being ſowne in the heart, that entertaines it, taketh, thriueth, comes vp, and beareth fruite: It is not turned, but it turneth the heart; It is not corrupted, but rather corrupteth and killeth the euill qualities, that are within vs: It it is no whit turned into man, but it rather turnes a man into it, and workes him to it will; It suckes no nourishment from man, but it affords strength, and comfort vnto man; and it neuer decayeth of it ſelfe, It dies not, neither can it bee by any meanes rooted vp or taken from

vs, but by our wils. Wee yeelding consent thereto. If euer it faile and die, if it bee parched and dried vp, it is long of vs, and not of it. There is no plant, which time killeth; Nature hath appointed it a time to liue, and a time to die; be the ground neuer so good, the yeares neuer so seasonable, the heauens neuer so benigne, yet it must decay and die. But if the Word be planted in a good and honest heart, it cannot be rooted out, nor perish; except the ground proue barren and naught; except a man do waxe weary of the Plant, vnlesse a man would be ridde of it, it will not away, but will grow vp with him, and will saue his soule by the blessing of God. This Seed is at this day scattered in all places amongst vs, yet it takes but badly in the most: The
Seed

Of the sower and his Seed. 175

Seed is good, but the ground (as it seemes) is for the most part naught: That is the onely good ground, which receiues it gladly, giues it free passage willingly, and brings forth the fruites thereof patiently. Men neuer more delighted in goodly Gardens and Orchards, in variety of fruites and flowers, then at this day: But without doubt there is none of all their Seedes or Sets comparable to this. For this brings fruites of all kindes, that are good; Fruits, of which a man cannot surfet; Fruits, without which a man is more miserable, than a very beast; Fruit, for the which a man shall bee crowned with life eternall; Fruit, which themselues are fruitfull, one fruit bringeth forth another without the corruption, losse, or lessening of it

selfe. And whereas all their seedes, are not able to saue the body from death, this Seed is able to saue the soule from hell, and to giue a man assurance that his dead body also shall be raised vp from death to life. Their seeds, and their plants, and flowers, do replenish and beautifie their grounds; but this Seed and the fruites thereof doe fill and garnish the soule. Those, if they prosper, doe commend the soyle; but this, if it thrive, doth commend the soule: They may shew who is rich; but this, and the fruites thereof declare who is Religious: They may perhaps tell who is wealthy, great, and glorious in the world; but These point out a man, that is wise and good, and indued with the Grace of God. Finally, a man may doe well enough, as touching

ching his soule, though hee should want or refuse other seeds : but therrefusall and lacke of this Seed is very dangerous. Hee that contemnes or puts away the Word of the LORD shall vndoubtly perish, without repentance. Yea, and if we bee gotten by it, what shall become of him, that is without it?

Of Ignorance.

IT is better to bee ignorant, then to erre : Simple ignorance is better then vndiscreete knowledge. Ignorance a bad mother, hath two as bad daughters, Falsehood, and Doubting; that is the more miserable, but this the more to be pittied; that

is the more dangerous, but this the more dolorous. Affected ignorance of that which a man should know, doth double the sinne. For it is one to bee ignorant, and another, and that worse, to affect it, and to bee pleased with it. It is no small matter for a man to know that hee doth not know: For it is the way to get knowledge, to know that a man doth want knowledge. None prouer ranker fooles, then they that thinke they haue all wisdom. Many things worthy to bee knowne, are not knowne; either because men care not to know them, or else because they thinke they know them, when they know them not. Hee that is the best, and knowes the most, will ingenuously acknowledge that hee knowes not many things, which
bee

hee ought to know, and that there are many things worthy to bee learned, which yet hee hath not learned. A wise Scholler will not so much content himselfe with what hee doth know, as enquire after those things which hee doth not know; not blessing himselfe with what hee hath learned, but endeavouring to learne what hee hath not learned. Hee that sees the light, knowes how to iudge of darkenesse: But hee, that is blind, cannot iudge of colours. *A blinde man (they say) swallows many a flye.* Ignorance is the mother of superstition; but true deuotion affecteth knowledge. It is an euill not to know what is lawfull to bee done, as to doe that, which a man knowes should not bee done. When a man knowes not GOD, hee knowes

knowes not how to worship Him; and when hee knowes not himselfe, hee knowes not how to behaue himselfe. From the ignorance of GOD comes despaire; from ignorance of owne selfe ariseth pride, and foollish philauty: The ignorance of our selues is the beginning of sinne, the ignorance of GOD is the consummation of sinne. Hee commonly knowes most, that knowes hee is ignorant of much: Hee knowes but little, that thinkes hee is ignorant but of little: But hee knowes iust nothing, that imagines hee knowes all, and is ignorant of nothing. It is an easier punishment not to bee able to liue, then liuing not to bee able to know things needfull to bee knowne. It were better to die being furnished with knowledge, then to liue being

being fraught with ignorance:
It were better to haue know-
ledge, and to die like a man, then
to be an ignorant sot, and to liue
like a beaft.

Of Idols.

AN idoll is nothing. Some-
thing it is in his conceipt
that doth adore it; but indeed it
is not that which hee doth think
it is. And because it is nothing,
it can do neither good nor hurt.
Nothing can doe no good. Some-
thing cannot come from no-
thing: And nothing can do no-
body hurt. Nothing can doe no
hurt to him, that knowes no-
thing to bee nothing: Yet this
nothing hurteth him, that
thinks

thinkes it something; not because it is in nature some thing, but because hee thinkes it something, when it is nothing; and worships nothing in stead of some-thing. The idols of the Heathen had eyes, and saw not, eares and heard not, noses and smelt not, hands and felt not; and they, that made them, were like vnto them, and so were all they that trusted in them. That is, they lackt their senses, or else they might haue easily discerned that they were but statues, and standing vanities. But Popish *Wafers*-idol hath no eyes at all, no eares at al, no nose at al; no hands at al, & such are they that make it & adore it: For if they had their senses, they might perceiue it were a peece of bread. Of a truth, LORD (saide *Hezekiah*) the Kings of *Assyria* haue laid waste

waste all the Nations, and haue
cast their Gods into the fire: for
they were no Gods, but the workes of
mens hands, therefore they haue de-
stroyed them. If it bee possible
for this Romish Waser-God to
bee throwne in the fire, and that
it should bee destroyed of men,
yea of mice, as it is, by the same
reason it doth appeare, that it is
no God, but the worke of mens
hands. Saint *Jerome* writeth that
at the time, that the Virgine
Mary fled into *Egypt* with
our SAVIOUR, all their Idols
fell downe, and were defaced,
and that their Oracles ceased.
And *Commeſtor* likewise saith
that vpon our LORDS Birth-
day, the Temple dedicated by the
Romanes to the Goddeſſe *Praxe*,
in Rome fell all in peeces to the
ground.

Of the punishments of finne.

SINNE is a thing so odious
vnto GOD, that it cannot
scape unpunished. Euen the
SONNE of GOD must dye, ra-
ther then that sinne should goe
vpunisht: But it is worth no-
ting how GOD doth fit his
punishments to the sinne. Be-
cause the Gentiles (*ἐκ ἰδιότητος*)
approued it not, iudg'd it not
profitable to acknowledge
GOD, but reprobated Him,
therefore Hee delivered them
vp (*ἐκ ἀδυναμίας τοῦ*) to a reprobate
minde, and void of iudgement,
that as they had neglected and
dishonoured

Of the punishments of sin. 185
dishonoured Him, so they
should neglect and dishonour
one another. The *Sodomites* fin-
ned with fiery lusts, and were
destroyed with fire and brim-
stone: Their sinne was vnnatu-
rall and rare, and their punish-
ment was vnusuall, and very ter-
rible to nature. *Nadab* and *Abi-
hu* sinned with fire, and were
consumed with fire. *Adonibe-
zeke* had cut off the thumbs and
great toes of seuentie Kings; so
the people of *Judah* cut off his.
As thy sword (said *Samuel* to
Agag) *hath made woemen childe-
lesse, so shall thy mother bee childe-
lesse among other women, and so bee
hewed him in peeces before the
LORD in Gilgal.* *Lucian*, as like
a dogge hee was euer barking
against Christian Religion, so
by GODS iudgement hee was
deuoured of dogs. *Alladius* a
Latine

Latine King counterfeited lightening and thundring, by an artificiall deuise, that his subiects might take him for a God: but it came to passe that his house was fired with true lightening, and ouerthrowne with fouds and foule weather, and so hee perished, being burnt and drowned all at once. *Bladud* the sonne of *Lud*, a Necromancer, made himselfe wings, and assayed to flye, but the diuill forsooke him in his iourney, and so hee fell and brake his necke. *Olaus Magnus* tels of a Pyrate called *Otto*, who by the diuels helpe would to the sea, and raise vp stormes to drowne his enemies, but at last was drowned himselfe. *Picus Mirandula* saith, there was a coniuurer in his time, who as hee had the society of the diuell, so hee was carryed cleane away with the

Of the punishments of sin. 187

the diuell, and neuer heard of
after. *Pliny* writeth how *Corne-
lius Gallus* dyed in the very act of
filthinesse. *Anacreon* a drun- An. Dom.
ken Poet, was choked with the 1346.
huske of a grape. *Popiel* a Polo-
nian King, and an Vncle-mur-
therer, vsed ordinarily amongst
his other othes and cursings this
also, If it bee not true would
rats might deuoure mee, and
was accordingly set vpon with
an Army of rats, which sallied
forth of the dead bodies of his
Vncles, and afterwards deuou-
red him to the bones, notwith-
standing any meanes vsed to the
contrary. So those three, that
had bound their lying accusari-
on of *Narcissus* with a curse,
were met within the like. One
said, if I lye, I pray God I
may perish by fire, and his house
being set on fire extraordinari-
ly,

ly, hee and his perished in the flames. The second sayd, if I speake any thing but truth, I pray God I may bee consumed with some filthy disease, and so hee was. The third seeing Gods iudgements vpon his companions, confest their wickednesse, and lamented with such a floud of teares, that hee wept out both his eyes. But among all iudgements those are most fearefull, when God punisheth one sinne with another, one wicked act or habite with another, and wicked acts with wicked habites, and contrariwise. See how Hee punisheth *Adams* pride with his eating of the fruite forbidden: *Dauids* adultery with murder: *Achitophels* treason with selfe-murther: *Iudas* couetousnesse with treachery, and that with desperation.

Of the punishment of sin. 189

on. The heathen, because they
turned the truth of GOD vnto
a lye, and serued the creature,
forsaking the Creator, therefore
GOD gaue them vp vnto vile
affections. And the Apostle pro-
phecying of the followers of
that man of sinne, saith that, be-
cause they receiued not the loue
of the truth, GOD shall send
them strong delusions, that they
should belecue lies: All which
doth shew how loathsome sinne
and sinners are in the sight of
GOD, and should stirre vs vp
to vomite it vp as poyson,
and to flye from it, as
from a Serpent.

Of

Of Repentance.

TRUE and sound repentance is a turning from vice to vertue, from euill to Good, from the diuell to GOD. Repentance is the change of the whole man, and not of halfe. The iudgement sanctified by the SPIRIT must condemne the euill, the eyes of the vnderstanding being opened to discern it, and approve the contrary good; the will must will the good, and nill the euill: The affections must hate, feare, and abhorre the euill, and loue, like, and delight in good; and the conuersation must not bee an exercise of euill, but an open forsaking

forfaking of it, and a pra^{cti}se of the contrary good: First therefore a true Repenter must see and vnderstand his finnes, by considering himse^{lf}e and his wayes by the Law of God, which shewes both good and euill: For if a man see not his faults, how shall hee condemne, confesse, and flye them? Or if hee veiw not himse^{lf}e in a true glasse, how shall hee see his true complexion? And if hee try not his actions and cogitations by a true Rule or Touchstone, how can hee truely discern their irrectitude, and hypocrisies? Yet because after our examination sinne may lie hid vnseene in one corner, or other, therefore to shew our hatred of sinne, and that wee thinke not wee haue all light in these too darke houses of mortality, it be-
houes

houes vs to pray that God
 would forgiue vs our secret sins:
 Hee wants light, that thinkes
 hee hath all light; and is in dark-
 nesse, that thinkes no darknesse
 is in him; and no man further
 from perfection, then hee that
 thinkes hee sees all his imper-
 fections. Secondly, when a man
 sees his sinne to bee sinne, hee
 must yeeld it is sinne, hee must
 acknowledge it, and not deny,
 lessen, nor defend it. Sinne de-
 fended is encreased; The defense
 of sinne seene is euen death to
 the sinner that defends it. And
 how doth a man repent of that,
 which hee labours to maintaine?
Si homo peccatum non agnoscit, De-
us non ignoscit: If a man, when
 hee sees his sinne prohibited, yet
 will not acknowledge and yeeld
 it is sinne, but will plead for it, ex-
 cuse and colour it, questionlesse
 hee

hee will not leaue it, neither will God leaue him vnpu-
nished. Thirdly, when a man dis-
cernes his sinne, and acknow-
ledges the vilenesse of it, let him
enter into iudgement with it,
and condemne it: For except hee
doe condemne it, God will
not pardon it. If hee condemne
not it, it shall condemne him.
Vnlesse hee adiudge it vnto hell,
it will debarre him of entrance
into heauen. Fourthly, let a man
finding himselfe guilty of sinne
arrest, arraigne, accuse, and con-
demne himselfe, confessing his
sinne freely vnto God, and ex-
claiming against himselfe vnto
God, saying; I haue sinned, I
haue sinned grieuously against
thee. I deserue nothing but
confusion, I am vnworthy of
thy fauour, I am vnworthy to
bee counted, or called thy
K Sonne,

Sonne; Thy Seruant. Except a man will arraigne, indite, and condemne himselfe, hee shall not bee able to stand vnconfounded before his Iudge; either hee must condemne himselfe, or hee shall bee condemned of **GOD**. Neither is a man in deed fit to desire absolution, that findes not himselfe worthy of condemnation : Neither is hee prepared to sue for grace, till hee haue condemned himselfe as a gracelesse wretch. Fiftly, let him nill it, hate it, loath it, bee afrayd of it, and bee sorry for committing it, euen because it is an offence of **GOD**, his gracious and louing Maister. For a man doth not indeed repent, except his finnes, which before were sweete vnto him as hony, bee now in his taste as bitter as gall:
except

except hee loath them, as before hee loued them; except they bee now painefull, as before they were pleasing; and affect him now as well with dolour, as they tickled him before with delight. Finally, let a man craue pardon of it of GOD, and forsake it in his practise, and addict himselfe to those good duties, that GOD requires of him. For GOD grants his pardon to them that begge it: And though many men will scornefully put off a beggar, yet GOD giues his almes to none but beggars: But with what face dare a man begge pardon of a sinne, hee meanes not to forsake? Therefore if hee will haue GOD forgiue it, hee must forsake it. Except hee let it goe, GOD will let him go; but let him giue sinne his dismissal,

and GOD will grant him his remission; spare not thy selfe, and GOD will spare thee. Cease from thy sinne, and doe that that is pleasing in the sight of GOD, and GOD will bee thy GOD, thy sauing GOD foreuermore. O repentance, what shall I speake of thee? By thee sicke men are cured, wounded men are healed, dead men are raised, health is increased, Grace is preserved, the legs are strengthened, the eyes are restored, sinne is abandoned, vertues embraced, the minde illumined, the heart comforted, the conscience quieted, and the life adorned. Wee sinne daily, so wee should repent daily; and as wee fall, so should wee rise. To sinne is not so dangerous, as to liue in sinne. If a breach in a sea-wall bee not
 stopr.

stopt in time, it will both waxe bigger, and indanger the dry Land. If a Ship continually let in water, and bee not continually pumped out, it will sinke her. If a Mole bee suffered to runne in a Medow, shee will spoyle it. If a sword bee let rust in the scabberd, the rust will marre either one or both. So if wee stoppe not the breaches and holes made by sinne in our soules, it will sinke them: If wee kill not that Mole, it will waste vs; If wee skoure not our selues from that rust by true repentance, it will consume vs both soule and body. *Alexander Severus* made an act that none should salute the Emperour, that knew himselfe a Thiefe; so no man should presume to professe, or speake to CHRIST IESVS; no man should dare to

put vp his suits vnto GOD. that by sinne robbes GOD of his glory, and continues in it without repentance. For GOD heareth not sinners : *If I regard wickednesse in mine heart* (saith the Psalmist) *GOD will not heare mee* : But GOD heareth the desire of the poore. *The righteous cry, and the LORD heareth them.* The LORD heareth them, that are of a contrite heart : His eye is vpon them, that feare him : Hee will also heare their cry, and saue them : And they feare Him, that do repent of sinne, and turne vnto him. For the feare of the LORD is to hate euill, as pride, arrogancy, and the euill way, and by the feare of the LORD men depart from that, that is naught. Neither is it enough to forsake some notorious and grieuous offence;

offence; but euen all, all without exception of any; all, all are serpents, poyson, and pollutions. One hole in a ship vnstopt, one breach in a wall vnrepaired, one wing belimed, one claw taken in the snare, may indanger and loose all: so but one sinne knowne and cherished, discerned and not dismissed, one faculty, one affection, but one intrapped and captiuated of a sinne espied, and yet beloued, euen but one is able to destroy the soule, to damne the whole man, both soule and body: Yet though sinne bee very dangerous, and continuance in it more, yet how vsuall is it with vs to delay our repentance? To morrow, next weeke, ere long, next yeere, or before I dye: Yet a little sleepe, a little slumber, anon, one houre longer, one

halfe houre, a minute. O
LORD, how vnwilling are wee
to rise, being once laiddowne!
Being once fallen a sleepe how
loath are wee to bee wakened!
being sicke with a pleasant
phrensie, how, how displeasing
a thing is it to come into our
wits againe! And to see our
madnesse, wee that know not
whether wee shall liue an houre
longer, no not a minute further,
yet wee will promise to our
selues a day, a weeke, a month,
a yeere, olde age. Yea wee will
liue in a state, in which wee
would bee loath to die. Away,
away with these delayes, let vs
redeeme the time, which tarieth
no mans pleasure. Let vs re-
pent now, that wee may haue
our pardon now, let vs liue like
Saints, least wee die like diuels:
Let vs leaue our sinnes now,
now,

now, whiles wee haue time to
sinne. For if a man will not
leauē sinne, till hee can sinne no
longer, sinnes leaues him, and
not hee them. Hee that will not
part from his sinne, till his
soule bee ready to part from his
body, it is to bee feared that hee
parts not with sinne, but his
sinne with him, and that hee is
not willing to let go his sinne, as
long as hee is able to keepe
himselſe. O LORD preſerue
mee from the deceits of sinne:
Hide Thy face from my ſinnes,
and put away all mine iniquities.
Create in mee a cleane heart, O
GOD, and renew a right ſpirit
within mee. Shew mee the way
that I ſhould walke in, and ſtay
my ſteps in thy pathes, that my
ſecte do not ſlide.

*Of perseuerance in
the Faith.*

THE Faith is a peerelesse Iewell once giuen to the Saints, neuer to bee left or lost: Without perseuerance in it neither the fighter obtaines a victory, nor the Victor his Garland. Take away perseuerance, and fortitude hath no praise, well-doing hath no reward, and a good beliefe no fauour. Not he that beganne well, but hee that holds out to the end, hee shall bee saued. Hee that is faithfull to the end of his life, he shall enjoy the Crowne of Life, But they, that withdraw themselues, shall

shall perish: Thou destroyest all them (ô LORD) that go an whooring from thee. But what wilt thou do to perseuere in the faith? First, intend and purpose it. Secondly, pray earnestly for it, and trust not to thine owne strength. What is man, if GOD forsake him? A Reede, a Rush, a Lease, a Shadow, a Bubble, a Something Nothing. Thirdly, make nothing an Article of thy Faith, whereof there is no warrant in the Word, and professing that, which is indeed a truth, bee able to proue and shew it out of the Word. I suppose many would haue stood out for the truth in *Queene Marias* daies, which did not, had they beene acquainted with the Scriptures, and scene them speaking for it. But hee, that shall professe Articles of the true
Faith,

Faith, and be not certainly perswaded in his heart by testimonies of the Word, that they are true, doubtlesse this man (except greater grace befall him) will not bee able to endure the tyrants sword. What? Shall a man cast away his life, loose his liberty, vndo wife and children, forsake all pleasures, profites, and preferments, and that for a faith, which he can shew no ground for? Though there be a ground, yet if hee see it not, if hee bee not sure of it, hee will forsake his ground, and for feare giue out. Finally, receiue the faith, for the faith sake, euen because it is the good Word of God, wholesome, true, and sauing: And embrace it not for any externall respects about it, as riches, honour, prosperity, liberty, or numerositie of professors.

lessours. For if we follow it for these things, then, when they are removed, wee shall forsake it; euen as rauens doe a carcase, when the flesh is eaten vp, and as false-hearted persons do their friends, when their wealth is gone, and their state subuerted. If a Maister take liking of a seruant, because hee sees him faithfull and quicke, then will hee like him still, whiles hee perceiues those vertues in him. If hee take him for his youth or beauty, then when these things fayle, hee will waxe weary of him. If an Husbandman loue & esteeme of a peece of ground because it is fruitfull and pleasant, hee will loue and make account of it, during the delicacy and fertility thereof. The Faith of CHRIST is no changing, one and the same for euer.
if

if wee receiue and follow it simply for it selfe, because it is true, good, and needfull, then except wee strangely change our selues, which GOD forbid, wee shall still embrace and follow it: but if wee receiue it for the fauour of men, for honours, riches, credite, or because wee would not bee out of the fashion, then when these things shall bee separated from the faith, and when the confessours of it shall bee dishonoured, impou-
rished, disgraced, imprisoned, Martyred, then, then wee shall renounce it, and giue it our vnfriendly fare-well. For our heart will cleaue to the things it takes delight in, and will follow nothing longer, then those things do follow, for which it followed it. I doubt not but that some, which knew our Re-
ligion

ligion to bee the truth, would haue openly acknowledged it, and not haue renounced it, in those Marian daies, but that they receiued and profest it before, not because it was true and holy, but because preferment, ease and liberty went with it, and the sword was for it; and when they saw the sword turned against it, and fire threatened, they turned likewise, and set fire on their faith. A belly-god will alwaies forsake God for his belly. The shewes of Hypocrites & trencher-friends, are but as the light of Meteors, the guilt of pot-sheards, the paint of harlots, and themselves as vapours, summer-birds, or houses of reed, which will endure neither wind nor fire; or much like whoores, which will shew loue whiles a man hath mony &
meanes.

meanes to content their humours; but these things and their loue must die together.

Of Humility and Pride.

VVE need not define humility, but rather shew it. It is an excellent vertue, and very comely for vs, that are wormes, ashes, shadowes. Mee thinkes the pollutions of our birth, the miseries of our life, and the putrefaction of vs ensuing death, being well considered, should make vs truely humble. But besides, hee whom God will honour, must bee humble; *For God resisteth the*

the

Of Humility and Pride. 209

*the proud, but giveth grace to the humble. A Bucket is not filled except it bee let downe low in to the Well : An house is not strongly mounted, vnlesse the foundation bee laid low. A Tree sends downe his rootes low, that hee may shoot vp his branches high. Mountaines are dry and barren, when the Vallyes are well watered and very fertile. Trees stoope most, that are most fruitfull. The dore of Life is strait and low, a man must stoop and not swell with pride, or else he cannot enter. This pride is a miserable vice loathed of all men, except the proud ; yea, neither can one proud man endure another. There was neuer any pride safe, though neuer so strongly guarded. For deuouring all things to vphold her selfe, she deprives
her*

her selfe of loue, and is bereaued of all meanes, which may defend it. Pride will haue a fall. Pride was bread in heauen, but shee was throwne out quickly, and was neuer so happy as to bee receiued in againe: Other vices stroue onely to be; but pride would corrupt vertues and good workes, that they might not bee. If a man do good deeds and be proud of them, he hath lost his praise: If he haue Nobility, beauty, strength, riches, credite, learning, wit, valour, grauity, humanity, virginity, and be proud thereof hee hath lost the grace of all these things, and his reward with God. Erasmus being asked what was a proud heart; answered, it was vertues fanne, a cisterne without water, and an Inne of Theeues. There are some so ambitious

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bitious of promotion, that they cannot tarry opportunity, but will forcibly clime vp, though sometimes it be to their greater fall. Some, when they are got vp themselves, pull vp the ladder after them, that no man shall come vp after, except they list. Some, so they be vppermost themselves, are well content with any, but loue not any should be aboue them. Some perceiuing a man to haue some singular parts in him, farre beyond their owne, will to their vtmost keepe him vnder, fearing least his light should put out theirs, or that if hee were any body, they should be as no body. It is not vnusuall with sundry sorts of men, by their dyer, and rich apparell, and faire appearances to beguile the world. One, to be counted a better man.

man then he is, will ruffle it out in brauery: Another will be a Subsidie-man, to shift a while with his Creditors, or to be reputed some body, being no body. Another to draw eyes vnto him will turne Pea-cocke. and in colours put downe the Rainbow. *Pambo* spying a certaine woman flaunting it in very sumptuous apparell, fell a weeping, and being asked why he wept so much, answered for two causes; one, the destruction of this woman; an other, because I (quoth he) which professe my selfe a Christian, do not so much study to please God by innocency of life, as this woman desires to please men with her vanity. Another will vent his pride in ragges, hunting after the praise of men, being great or rich, but sicke of vaine glory, thirsting

Of Humility and Pride. 213

thirsting to be reputed humble and contemning the world, because he keeps not state, as men commonly will. *Antisthenes* may glory more in his worne coate, then a modest man will in costly garments: For pride lies in the heart, and can shew it selfe as well in ragges as in robes. *Diogenes* seeing certaine yong men of *Rhodes* very richly clad, with laughter said, this is nothing but pride: Afterwards seeing the *Lacedemonians* in ill apparell; This is (quoth hee) another kind of pride. The man saw that pride did not alwaies shew it selfe in brauery, and garish apparel, but sometimes also in very beggery, and base aray, whiles a rich man being vaine-glorious will affect to go in course or base apparell, thereby hawking
after

after the praise of men. Others; because they would appeare more louely then they are, are wont to paint their faces, being either ashamed, or weary of the faces that God and Nature lent them. It is true, nature may be corrected, but that nature must be plaistered, that I finde not. The sinnefull soule may be amended and refined, but that a new face should be given it, when the old manners and dispositions are retained, and that a man would make a glorious profession, where he shakes not off his inward rebellions, this is nothing but hypocrisie and vaine glory: So a man hauing a bad complexion of body, or colour of face, may lawfully by Art, or Industry, alter it, if he can, and make it better; but to lay a plaister on his face, to lit
and

and paint his skin, or haire, that he may seeme better coloured, then he is indeed, his complexion being nothing bettered, but rather waxing worser, this is very vanity, nothing but pride and coufenage. *Phillip* King of *Macedony* had made one of *Antipaters* friends a Iudge: but vnderstanding he did vse to die his head and beard, hee displaced him againe; saying, there was no reason why he should be trusted in an Office, seeing he was not trusty in his haire: It being likely that he that would vse deceite in colouring his haire, where there was no great gaine to be gotten, would much more vse deciept in his Office, where deciept sometimes brings great commodity. I haue heard a fellow say sometimes, he cares not for any man, he feares no
mans

mans displeasure : What doth this discover, but pride, and folly, foolish pride, and proud folly. There is no man almost, but he may do the best man good, or the greatest harme. Hath not a flye choakt a man? was not a raskall the death of the great French King? And yet the fellow feares no body, cares for no body. When pride is in, the wit is out : They say, when they spleene swels, the body pines, and whiles a caske is full of winde, it is voide of wine: So we may truely say, the soule prospers not, vertue is in truth a stranger, whiles the heart doth swell with pride, and abounds with arrogancy and selfe-conceitednesse. In one word, there are none better then the humble, there are none worse, then are the proud; and as ho-
nour

nor followes the humble, so
perdition waistes vpon the proud.

Of Hearing and Speaking.

IT is good counsell, which
Saint *iames* doth giue; *Be swift
to heare, and slow to speake*: God
hath giuen a man two eares, but
one tongue, thereby teaching
vs to heare more, and to speake
lesse. The eares Hee hath made
open, without a couer, but Hee
hath inclosed the tongue within
a double fence, the lips and the
teeth, thereby shewing that we
should be quicke and swift to
heare, and slow to speake. God
hath giuen a tongue to euery
• L beast

beast that is voide of reason, but
 the faculty of speaking onely
 vnto man, to whom Hee hath
 giuen an vnderstanding spirit,
 whereby Hee would instruct vs
 that reason should rule our
 wordes, and that our tongues
 should not runne before our
 wits: And Hee hath made our
 eares *Erect*, to heare heavenly
 things, and not hanging downe
 (like *Blood-hounds*) as if they
 had beene made to heare earth-
 ly things, or lies and errours,
 which come out of hell it selfe.
 The eare serues to learne with,
 the tongue serues to teach with:
 a man learnes not with his
 tongue, nor teaches with his
 eares. *There is a time* (saith *Salomon*)
to keepe silence, and a time
to speake: A fooles bolt is soone
 shot: but a wise man will consi-
 der what he speakes, whereof,
 when,

Of Hearing and Speaking. 219

when, where, why, how, and before whom : And his words uttered in season are like *Apples of Gold, with pictures of Silver*: their inside is better then their outside, but both good. Some speake very much, not because they haue the Art of speaking, but because they want the skill to hold their peace : He, that knowes not how to hold his tongue, knowes not how to vse his tongue : Hee is the onely skilfull man, that knowes when to speake, and when to hold his peace. Either a man should not speake, or speake to purpose: Either he should be silent, or his words should be better worth then silence. Three things are very commendable in a man, *Wisedome* in the minde, a certaine *Manty modesty* in the countenance, and a well governed

silence in the speech : *Simonides*
 and *Xenocrates* were wont to say,
 that they neuer repented them
 of their silence, but that they
 were sorry sometimes for their
 speeches. If men did well con-
 sider that life and death is in the
 power of the tongue, and that
 in many words there cannot
 want iniquity; and that an ac-
 count must one day bee giuen
 of euery idle word, certainly
 they would not so abuse their
 tongues, as they doe, to
 swearing, and lying, to taunts,
 and flanders, to cursing, and
 rayling, to wantonnesse, and va-
 nity; neither would they
 bee so vnreuerent in the House
 of GOD, as they vse, by babling
 & whispering; seeing they shold
 come thither to pray, and not
 to prate, to vse their eares, and
 not to abuse their tongues.

Of Hearing and Speaking. 226

Nothing is ours longer then wee vse it well; Our tongues are not ours, if wee doe abuse them, but our enemies, for whom wee vse them, when wee do abuse them. An euill tongue comes from an euill heart. For were the heart good, the tongue could not bee naught. A messenger, which a man sends to his neighbour, may lie, or reuile, and speake euill, and deliuer a false errand, whether the man, that sent him, will, or no, or though hee thinke not of it, or meane cleane contrary; but a mans owne tongue, which is the messenger, or interpreter of the heart, can say no other, then the heart doth bid it. Euill must bee min-
ted in the heart, before it bee
vttered in the tongue. A good
heart causeth a good tongue;

and a naughty heart a naughty
tongue.

Of painting the face.

IF that which is most ancient
be best, then the face that one
is borne with, is better then it,
that is borrowed: Nature is
more ancient then Art, and Art
is allowed to helpe Nature, but
not to hurt it; to mend it, but not
to marre it; for perfection, but
not for perdition: but this artifi-
ciall facing doth corrupt the na-
turall colour of it. Indeed God
hath giuen a man oile for his
countenance, as Hee hath done
wine for his heart, to refresh and
cheere it; but this is by refecti-
on, and not by plaister-work;
by

Of painting the face. 223

by comforting, and not by daw-
bing and couering; by mending
and helping the naturall colour,
and not by marring or hiding it
with an artificiall lit. What a
miserable vanity is it in a man or
woman beholding in a glasse
their borrowed face, their
bought complexion, to please
themselves with a face that is
not their owne? And what is the
cause they paint? Without doubt
nothing but pride of heart, dis-
daining to bee behind their
neighbour, discontentment with
the worke of G O D, and vaine
glory, or a foolish affectation of
the praise of men. This kind of
people are very hypocrites, see-
ming one thing and being ano-
ther, desiring to bee that in shew
which they cannot bee in sub-
stance, and coueting to be iud-
ged that, they are not: They are

very grosse *Deceiuers*; for they study to delude men with shewes, seeking hereby to bee counted more louely creatures then they are, affecting that men should account that naturall, which is but artificiall. I may truly say they are deceiuers of *Themselves*; for if they thinke they doe well to paint, they are deceiued; if they thinke it honest and iust to beguile men, and to make them account them more delicate and amiable, then they are in truth, they are deceiued; if they thinke it meete that that should bee counted GODS worke, which is their owne, they are deceiued: If they thinke that they shall not one day giue account vnto CHRIST of idle deeds, such as this is, as well as of idle words, they are deceiued;

Of painting the face. 225

ued; if they thinke that God regards not such trifles, but leaues them to their free election herein, they are deceiued. Now they that deceiue themselves, who shall they be trusted with? A man, that is taken of himselfe, is in a worse taking, then he that is caught of another. This selfe-deceiuer, is a double sinner: he sines in that hee is deceiued, hee sinnes againe in that he doth deceiue himselfe. To bee murdered of an other is not a sin in him that is murdered; but for a man to be deceiued in what hee is forbidden, is a sinne; it were better to bee murdered, then so to be deceiued: For there the body is but killed, but here the soule her selfe is endangered. Now, how vnhappy is the danger, how grieuous is the sin, when a man is

L 5: mecrely

meerely of himselfe indangered? It is a misery of miseries for a man to bee slaine with his owne sword, with his owne hand, and long of his owne will: Besides, this painting is very scandalous and of ill report; for any man therefore to vse it, is to thwart the precept of the Holy Ghost in Saint Paul, who saith vnto the *Phillipians* in this wise, *Whatsoever things are true* (but a painted face is a false face) *Whatsoever things are venerable* (but who esteemes a painted face venerable? which is venereous rather then venerable:) *Whatsoever things are iust* (but will any man of iudgement say, that to paint the face is a point of iustice? Who dare say it is according to the will of GOD which is the rule of iustice? Doth the Law
of

Of painting the face. 227

of GOD command it? Doth true reason teach it? Doth Lawes of men eioyne it?) *Whatsoever things are* (chaste and) *pure:* (but is painting of the face a point of chastity, which is so commonly vsed amongst impure whoores and curtezans? Is that pure that proceeds out of the impurity of the soule, and which is of deceit, and tends vnto deceit? Is that chaste, which is vsed to wooe mens eyes vnto it?) *Whatsoever things are louely* (but will any man out of a well informed iudgement say, that this kinde of painting is worthy loue, or that a painted face is worthy to be fanfied?) *Whatsoever things are of good report:* If there bee any vertue, if there bee any praise, think on these things. But I hope to paint the face, to weare an artificiall

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Of painting the face. 227

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ficiall colour, or complexion,
 is no vertue; neither is it of
 good report amongst the ver-
 tuous. I read that *lezabel* did
 practise it, but I find not that
 any holy Matrone or religious
 Virgine euer vsed it: And it
 may perhaps of some be prai-
 sed, but doubtesse not of such
 as are iudicious, but of them
 rather hated and discommen-
 ded. A painted face is the de-
 uils *Looking-glasse*: there hee
 stands peering and toying (as
 an Ape in a looking-glasse)
 toying to behold himselfe there-
 in; for in it he may reade pride,
 vanity, and vaine-glory. Pain-
 ting is an enemy to blushing,
 which is vertues colour. And
 indeed how vnworthy are
 they to bee credited in things
 of moment, that are so false in
 their haire, or colour, over
 which

Of painting the face. 229

which age, and sicknesse, and many accidents doe tyrannize; yea and where their deceit is easily discerned? And whereas the passions and conditions of a man, and his age, is something discovered by the face, this painting hindereth a mans judgement herein, so that if they were as well able to colour the eyes, as they are their haire and faces, a man could discern little or nothing in such kind of people. In brieife, these painters are sometimes inui-rious to those, that are naturally faire and louely, and no painters; partly, in that these are thought sometimes to bee painted, be-cause of the common vse of painting; and partly, in that these artificial creatures steal away the praise from the naturall beauty by reason of their Art, when it is
not

not espyed, whereas were it not for their cunning, they would not bee deemed equall to the other. It is great pittie that this outlandish vanity is in so much request and practise with vs, as it is.

Of Prayer.

PRAYING is the begging of things needfull, as the removing of some euill, and the conferring of some good: When we heare, God speakes to vs; When we pray, we speak to God. Some wish for this, and some for that; But I wish for my selfe: For if I haue my selfe, I lacke nothing; but if I lacke my selfe, I haue nothing. Some say,

say, *Who will shew vs any good?*
 But I say with *David*, LORD
lift thou up the light of Thy Con-
tenance upon mee, cast mee not away
from Thy presence, and take not
Thine Holy SPIRIT from mee.
 For where His SPIRIT is,
 there is Life; but where it is not,
 there is nothing but death: And
 he that hath His Grace, hath all;
 but he that hath it not, wants all.
 How euer people thinke of
 themselves, I for my part will
 thinke my selfe to bee the grea-
 test sinner, for I know more
 sinnes and imperfections in my
 selfe, then in any man else; and
 therefore I will not boast with
 the Pharisee, but beate my breast
 and say with the Publican, *God*
be merciful to me a sinner: Amongst
 beggars, not the neediest or ho-
 nestest, but sometimes the stron-
 gest, and loudest, runnes away
 with

with all the almes : But God sees the secreters, and knowes the necessities of all His Suppliants, and bestowes His fauours on them that are most humble, and poorest in spirit, not respecting strength of sides, loudnesse of voyce, or shew of violence and importunity, but intention of Spirit, deuotion of affection, the loud cries of the heart, and inward vehemency, inward and substantiall violence and importunity. Some pray they may keep their goods, some their credite, others their friends or children. I will pray that I may keepe my selfe, for if I keepe my selfe, I haue something, but if I loose my selfe, I am nothing, yes some thing worse then nothing. Some say, they are turmoyled with their sins, which they cannot be rid of,
but

but still they come againe like
the fits of an ague. Their course
is to pray with fervency and con-
tinuance. When *Moyſes* prayed,
the *Iſraelites* prevailed: When
Christians pray, their flesh is
ſoyled. It is good for them to re-
ſolve, & reſolutely to decree the
leaving & extinguishing of theſe
and further to avoid occasions,
which are as matches to give fire
to them, or as bellows to blow
them vp: Thirdly, duely and dai-
ly to weigh the danger and vile-
neſſe of them: ſeurchly, to medi-
tate well of the excellency and
comodity of thoſe vertues, that
are contrary; & finally, in no wiſe
to forget, but to remēber to pray
carreſtly for Gods aſſiſtance.
It is more eaſy to drive the devill
out of the body, then to coniure
his meſſenger, the fleſh, or any
fleſhly luſt out of the ſoule
when

when it hath once taken possession of it. Onely God can take the strong man, binde him, and cast him out; and God will not do it, except Hee be entreated. It is strange to see how earnestly men will begge for money, meate, drinke, cloathes, of men, but yet forget to begge spirituall Graces of God. It appears they begge them not, because they are for the most part, rude, sensuall, impious, idle, and very enormous. Now if they did as feelingly, and as instantly begge grace of God, as they do outward things of men, certainly God, who is farre more mercifull and open-handed, then the kindest men, would not, could not deny them, but would heare their cries. Men being sicke pray earnestly for health, being ready to bee cured.

done

done, pray heartily to bee deli-
 uered; but are not so earnest for
 their soules to be cured, and dis-
 burdened of their finnes. What
 is the reason? There men haue
 feeling of smart, of paine, of
 danger; but here they vse to bee
 senselesse and stupid, and scarce
 thinke of hell, till they bee al-
 most in it. Men vse sometimes to
 be very weary of beggars, away
 with these beggars, you were
 here but the other day; I met
 with you but yesterday; I haue
 not now for you; and yet all
 this will scarce put off an impu-
 dent and cunning beggar. But
 Almighty God doth delight
 in beggars, prouided they aske
 with warrant from the *Written*
Word, and in the name of the
Vncreated, and Eternall Word.
 The obtaining of one fauour
 should animate vs to begge ano-
 ther:

other: Hee leaues not giuing,
till wee leaue asking; and what
Hee giues, Hee giues it *Candide*
without repining. One said,
ἡσυχία μου ἡν ἔσθωμεν, καὶ πίνωμεν, Prayer
should be his meate and drinke.
But some with vs may say; meate
and drinke shall be our prayer.
The Apostle saith, *Pray continually*,
but they eate and drinke
continually; *Bacchus*, *Ceres*,
Venus, are the Gods they wor-
ship; and a kitchen, cellar, or
chamber is the Temple, they
most delight in. In prayer there
is Art enough, if there want not
heart; and GODS hand is not
straitned, if mans heart bee
enlarged. Some in prayer stand
much vpon methode, but with
GOD that prayer is methodi-
call, which is materiall, and
wants not order, whiles it is
powred in the sense of want; out
of

of an honest heart. Faith and hope are to our prayer, as wings to a Bird; shee cannot flye without these, nor it ascend without them. There are two necessary qualities in every Petitioner, Humility and Constancy; When wee deale with God in prayer, wee must not talke of meriting, but wee must begge mercy, making our selues (as indeed we are) worthy nothing: And wee must be constant, and not take a way. The yong bird openeth her mouth, and neuer leaues gaping, till the damne hath satisfied her; so wee ought neuer to giue the LORD rest, vntill Hee haue made vs a gracious answer: It is His fashion of purpose to put men off, because Hee will exercise, and put in practise, their faith and patience, and teach them to know
by

by sense that they are not heard of merite, and because Hee will learne them to make greater account of His fauours, when they come. What shall I say more? Hee that doth pray well, cannot liue ill: he that in his prayers dealeth best with God, in his practise likewise dealeth best with men.

Of Almes-deeds.

WHAT an almes did God giue vs, when Hee gaue vs His Sonne? What a matter then is it if wee giue our bread, drinke, or money? The poore giue vs their prayers, what then though we giue them our pence? A prayer is more worth
then

then a peny, the prayer of a Saint, then a peny in siluer. Prayers are of power with God, when siluer is not: But yet thy siluer is of reckoning with Him, if not hoorded, but distributed amongst His poore ones. A man that giues an almes, doth himselfe an almes, for as he shewes mercy, so he shall receiue mercy; but condemnation without mercy, belongs to those that will shew no mercy. How can a man begge of God, that will shew no mercy to them, that craue mercy of him? Who dare aske an almes, that will not giue an almes? But I heare some say, they are poore, they haue nothing to giue: But they haue, they can giue good words, they can defend their neighbours good name, they can pray for them; some thing, euen the meanest

meanest of all can do, if he list,
wherein hee may expresse his
charity and compassion. Doe
what thou art able: *GOD* stands
more vpon the minde, then the
gift, the widdowes mite is ac-
ceptable. Some auoide poore
folkes, and contemne them, loue
not to dwell by them: Surely
these men are fallen out with
GOD, and now care not for the
poore, which are His creatures;
both in that they are men, and
also poore men. Nay, it is grie-
uous vnthankfulnesse in the
rich to contemn, or to be regard-
lesse of them: for *GOD* made
them poore for their sakes, part-
ly to do seruice to them, and
partly that by releeuing them,
they might lay vp in store for
themselues a good foundation
against the time to come, that
they may obtaine eternall life:

It

It is an easy matter to cauill
against the poore: They are
naughtry people; not all: the best
are bad enough, till G O D made
them better. And who were we
all, both rich and poore, great
and small, when G O D had mer-
cy on vs, and bestowed His Son
vpon vs? If thou canst not giue
them because they are honest
men, yet giue them because they
are men, and to see if they will
learne to mend by this thy wel-
doing to them. Euen a Turke,
Iew, Pagan, Thiefe, may haue
our almes, though not in the
name of an Infidell, Hereticke,
or Theife, but because they are
men, the creatures of G O D, in
whom G O D is to bee re-
spected, who is their Creator.
But of all, the Saints, and such
as excell in vertue, should haue
our almes, to them our wel-

M

doing

doing chiefly should extend it selfe, for in them CHRIST IESVS doth offer Himselfe vnto vs, Hee is the receiuer, to Him our pittie is shewed. Now sure he that will deny CHRIST, doth deserue to bee denyed of CHRIST. If wee are euen for Natures sake to succour a sinner; then much rather are wee to releiue a Saint, because besides his Humane Nature, hee hath also a certaine Diuine Nature in him; Hee is not onely a creature, but a new creature, not onely a sonne of *Adam*, but a Childe of GOD, and a Member of CHRIST; But in all our workes of mercy which wee doe, wee must aime at GODS Glory, and not our owne, and still remember that they flow from a mercifull minde: for beneficence without beneuolence,
is

is but maleficence : and he, that
doth an almes but not of mercy,
shall not receiue the reward of
mercy.

Of Man.

MAN, a little world, a
Map of all the world, the
Lord of all inferiour creatures,
was created holy and happy,
good, and glorious, but now
by sinne hee is become a world
of misery, an ensample of im-
becility, the spoyle of time, the
image of inconstancy, the
picture of vanity, and very mor-
tality. There is no creature could
bee euill to man, but that man
is euill to himselfe : If a man
would not, and did not hurt,
M a himselfe,

himselfe, the deuils could not; and other things should not: but things grew hurtfull, when man grew sinnefull; and men now feelee euill, because they are euill, and must suffer, because they sinne. To be borne a beast is not a sinne, but for wilfull ignorance and affected blindenesse to be compared to, or to be like a beast, when God hath endued a man with reason, and shewes him the meanes of light and vnderstanding, this is a sinne, a grieuous sinne, a fault of the will, and the condition of a beast is better, then of this man. He was borne a man, and liues a beast; and this his sinne deserueth such a punishment as neuer beast did, doth, shall, or can endure. Man was created to be a friend to man, but now (excepting deuils) men
are

are the greatest enemies that men can haue: There are some serpents, beasts, and fishes, which will not sticke to make their prey on man: But all these doe not deuoure so many men, as men do. As for GOD, Hee is enemy to none, that truely loues himselfe in Him. It is true, Hee is an enemy to the wicked, but it is for their wickednesse, let them cease from their wickednesse, & bee friendly to themselues, and Hee will not be their enemy, but their truest Friend. GOD made every senceible creature with some defence, Hee gaue some Wings, to some Talants, to some Tusshes, to some Clawes, to other Hornes; but Hee hath made man Armelesse, to teach him to bee harmelesse, & He gaue him witin steed of weapons, that cōsidering his owne weaknes, he might still

craue aide of *GOD*, whom hee ought to make his Castle, Comfort, and Defence. *GOD* made the world for man, and man for himselfe; therefore the world should serue man, and not man the world: Hee should possesse and maister it, and not it him. And because *GOD* made both it, and him, it for him, and both it and him for Himselfe, there is great reason that a man should behaue himselfe, and vse it so, as that *GOD* may bee glorified by him. But of all the honours wherewith *GOD* did honour man, this was the greatest, that His Eternall, and true Naturall *SON*, assumed the Humane Nature, and wedded it to the Diuine in one and the same Person, and in that Nature performed, and suffered (euen vnto death) whatsoeuer was needfull for
mans

mans eternall Redemption, and
Saluation, His Name be praised
throughout all Generations, and
for euer, Amen.

Of Adam.

ADAM was the first of
mankind, made of the earth
by Gods owne Finger, indu-
ed with a reasonable soule, voide
of sinne, and furnished with
Wisedome, Iustice, Holinesse,
and all perfections fit for that
kind of Creature, yet so, as that
hee might both loose himselfe
and them, if it were his pleasure.
Adam was the roote of all
man-kind; for all hee receiued,
for all hee lost, for all hee
stood: If hee had continued fast

wee had not beene vndone for our mothers fault. Because not shee, but hee sustained all out persons,. The Scripture saith, *in Adam all doe die: and, by one mans disobedience many were made sin-*

ners. *Adam* in many things damned, differs from all his children; For but we all hee was made, but they all (except the Virgins SONNE) are begotten. Hee had GOD for his Maker, they haue Men for their fathers: Hee had no mother, but they haue; euen hee that had no Father, yet had a Mother: Hee was of clay, they are of bloud: Hee was a created, a compleate and perfect man in one day, at one time, they are a growing many yeares, Hee had such a body giuen him, for quantity, qualities, and colour, till hee spoyled it by sinne, as none of his posterity, except our LORD,

euer

Further, A-
dam sinned,
but we all
are punisht:
but now, if
the father
eate the
fowre
grapes, the
sunnes teeth
shall not be
set an edge.

euer did enioy. Hee had
 that authoriky in his counte-
 nance, and that great and abso-
 lute command ouer all earthly
 creatures, which neuer any of his
 guilty children euer had, haue,
 or shall haue, vnto the end of
 the world. And finally, where-
 as wee are all borne sinners, and
 are made Saints by our new-
 birth, Hee was not borne, but
 made a Saint, and when hee had
 fallen, like a deuill, hee was rai-
 sed vp againe to be like an An-
 gell, and was made a Saint
 againe, surer then euer hee was
 before. For *Adam* created, had
 a power not to sinne; but *Adam*
 regenerated cannot loose the
 grace of Regeneration: *Adam*
 now glorified can not, hath no
 power to sinne. *Adam* was the
 type of CHRIST, For as
Adam was made of the earth

by GOD without a Mother, so CHRIST was made by GOD of the Virgin *Mary*, without the seed of a man: *Adam* was the father of all the living according to the flesh, so CHRIST is the Father of all, as touching the faith: *Adam* slept, that *Eve* might bee made; so CHRIST slept on the Crosse, that the Church might bee made: Whiles *Adam* slept, *Eve* was made of his rib taken out of his side; so whiles CHRIST was a sleepe, His Side was pierced, and Water and Bloud issued, by which the Church is cleansed. Vpon a Friday wee were all created in *Adam*; vpon a Friday wee were all Redeemed in CHRIST: By the disohedience of *Adam*, all the children of *Adam* were made sinners; by the Obedience of CHRIST all His Members are Justified.

Of the Virgin Mary. 251

Iustified. In *Adam* all that are truly men dyed: In *CHRIST* all true Christians are made aliue, and saued. *Adam* was the father of naturall life, and withall the Prince of Discord: *CHRIST* is the author of a Spirituall and Celestiall Life, and the Prince of Peace.

Of the Virgine Mary.

MARY the Mother of our *LORD*, daughter of *Eli*, and wife of *Ioseph*, was a Virgin, neuer knowing man, before shee had brought forth the *S A V I O U R* of the world, into the world, and continued a Virgin euer

euier after: For though *Iesvs* be called her First-borne, yet it is not as if shee had any other after, but because shee had no childe before Him: And al-be-
it *Iames* bee called the brother of our LORD, yet it is not meant that hee was of the same Wombe, but of one Bloud; for indeed they were sisters children, which Scriptures sometimes call brethren, as was the Hebrew custome: And though Saint *Matthew* say that her Husband knew her not, till shee had brought forth her First-borne Son, yet it followes not that hee knew her after, but puts it out of doubt that hee knew her not before. So it is said that *Michol* had no children till her deaths day. This Virgine questionlesse was indued with excellent vertues,
and

Of the Virgin Mary. 253

and was, no doubt, in godli-
nesse, and other Virgine-
qualities, inferiour to none, no
not to the purest, chastest, holi-
est, iustest, and modestest, that
ever liued of that Sexe. Shee was
most blessed, yet her happinesse
consisteth in her Regeneration,
rather then in her Generation,
and in being the Member of
CHRIST rather then His Mo-
ther, and in that shee bare Him
in her heart, as well as in her
Wombe. The WORD was not
onely made Flesh in her, but
shee also was made Flesh of His
Flesh, and Bone of his Bone, and
was animated by His SPIRIT.
She did not only bring forth that
man, that was Essentially GOD,
but she also beleued in that God
that is substantially Man. And
wheras other womē either bring
forth nothing, as Virgins; or sin-
ners, as

as all mothers; this Virgin-mother brought forth a Saint, a SAVIOUR, by whom both shee, and all that loue Him truly, are saued and redeemed. I enuy not her praises, but I would not that the mother should bee so aduanced, as that the Son thereby should be dishonoured; nor that whiles the creature is exalted, her Creator should bee depressed: For euen her owne Son was her Father, Hee made her, that was made of her: Shee that gaue Him Flesh, receiued both Flesh and Faith from Him; and though shee brought Him into the world, yet Hee redeemed her out of the world. Some out of vanity will call her the *Queene of heauen*, shee is in truth a Saint in heauen, shining in heavenly glory, more then any *Queene or Empresse* in earthly,

Of the Virgin Mary. 255

earthly, here below, yet shee is not the Queene of heauen: For her Son receiued not his Royalty of her, neither hath Hee inuested her with any * other Royalty, then such as Hee hath bestowed on all, whom Hee hath loued and washed from their sinnes, whom Hee hath made Kings and Priests to God. It is the pleasure of some to call her our Lady, a Title which shee knowes belongs not to her, though perhaps endowed with greater grace and glory, then any other Saint besides. For CHRIST IESVS is our onely LORD, and hers as well as ours; and as Hee receiued not His Lordship from her, so Hee hath not bestowed it on her. Hee is the onely Head and Husband of the Catholique Church, Militant, and Triumphant, where-
of

** I meane it not, as if any of them were either gracious, or glorious, in the same degree with her.*

of His mother is not a Mistresse,
but a Member; and which hath
indeed a LORD, but not a La-
dy. This onely will I adde, he
that speakes, or onely thinkes a
thought dishonourable of the
Mother, it is pittie hee should
receiue any honour by her
SON.

*Of the Incarnation of
Christ.*

THE WORD was made
Flesh, Hee that was true
GOD, became also true Man,
without diuision of Person, or
confusion of Natures, assuming
that Hee had not, and continu-
ing what Hee was. Being Crea-

Of Christs Incarnation. 257

for Hee became a creature, that wee creatures might be brought into fauour with our great Creator: Being God Hee was made Man, that what wee had lost by man, wee might recover by Him, that was God and Man. Being God Hee tooke the nature of man vpon Him, and married our flesh vnto His Deity, that man, which was for his adultery separated from his God, might by Him, who was truly Flesh, be married and ioyned anew vnto his God. It was miraculous that a Virgin chaste should bring forth a Sonne, but not to be doubted of, considering Gods Omnipotence. For He that could make the world of nothing, Hee that was able to take *Adam* out of the earth, He that could giue *Sarah* a child in her old age, He that made *Aarons* rod bud: He was as
able

able (doubtlesse) to make the wombe of a virgin fruitfull. For with him nothing is impossible: if he doe but speake the word, it is done. It is strange that God should bee man, that a virgine should be a mother, that the mother should bee daughter to her owne sonne; and that a mortall and weake woman should conceiue & bring forth the immortal and Almighty God. But let vs turne vp our eyes to God, and grant that he is able to doe that which wee are not able fully to comprehend. In things of wonder we must ascribe the reason of worke to the power of the worker. In a word, our Sauour, by his Incarnation, hath honoured both sexes: Mans, in taking of his shape: and Womans, by being conceiued, borne, & brought vp by a Woman: And so amends
hath

Of Christs Incarnation. 259

hath beene made in that Sexe:
For as a Woman brought sinne
into to the world, so a Woman
also brought forth, and brought
vp that SAVIOUR, by whom
alone wee are deliuered from
our finnes. As by a Woman
came Sinne, Sicknesse, Sorrow,
Bondage, Errour, Death: So
in a Woman came a Sauour
for Sinners, a Physitian for the
Sieke, a Comforter of the Hea-
uy-hearted, a Redeemer for
Captiues, a Guide for Strag-
lers, and euen Light and Life
it selfe for them that sit in
darknesse, and in the
shadowe of
Death.

of

Of Miracles.

A Miracle is some extraordinary thing done by the power of God, above the course of nature, such as was the creation of the world of nothing, the dividing of the red sea, the standing of the Sunne in the dayes of *Iosua*, the Mother-hood of that vntouched Maiden, the turning of Water into Wine, and such like.

Some things may bee above nature, as the conuersion of a sinner or true faith in Christ, which is above created and corrupted nature, and yet no miracle, being common, ordinary, and vsuall in the Church. Some things

things are strange and wonderfull, yet no miracles, because there are naturall causes of them, though perhappes not certainly discerned alwayes, nor of all, as Comets, Earth quakes, Eclipses, (excepting that Eclipse of the Sunne at the Crucifixion of Christ, which to see it was ashamed and amazed:) so it is maruailous, (but not miraculous) that the Crocodile should eate, and not moue his neather-iaw, that the Salamander should indure the fire vnburnt, that Pismires shold prouide for Winter, that the King amongst the Bees should onely want a sting, that a Worme should worke out Silke, and that a Spider should draw a Webbe out of his owne bowels to intangle the Flies with. Furthermore, some things are strange and beyond nature,
yet

yet not miraculous, not truly miracles, because they are done by the power and assistance of the Diuell, as are many things said and done by such are possessed of Diuels. Miracles were wrought in the Primitiue Church very often, till the Christian Faith was sufficiently confirmed: but now hauing beene so abundantly confirmed, so generally beleeued, hee were himself a very wonderment, that will not now beleene it without a wonder. And because that Antichrist shall come with his lying wonders; that is, either not true, but appearing to bee true; or, truly tending to maintaine his lies and errors, therefore we must take heed of wonders, that we be not by new wonders misled and drawne away from the old way. For his wonders serue
not

not to confirme the faith, but to try the faithfull. This is a Lesson neuer to be forgotten, No signe, no wonder, no miracle must withdraw vs from Christ and his faith : but and if any Man or Angell should preach otherwise then we finde written in the holy Scriptures, or shall presume to adde to, subtract from, or to change the faith receiued, wee are to hold him as accursed. If there arise among you a Prophet, or a dreamer of dreames, (saith Moses) and giue thee a signe or a wonder, (and the signe & wonder which he hath told thee, come to passe) saying, Let vs goe after other Gods, which thou hast not knowne, and let vs serue them: What then? Thou shalt not (quoth he) giue eare to the words of the Prophet, or dreamer of dreames: Why so? For the LORD your GOD proueth you

to know whether you love the Lord
your God with all your heart, and
with all your soules.

Of Marriage.

MArriage is the Coniuncti-
on of but one man, and
but one woman: for if it
were lawfull to haue two wiues
at once, our Saviour would not
haue said, that hee that puts a-
way his wife, except for adulte-
ry, and marries another, commits
adultery. The Man and his Wife
are a matrimoniall Creature: the
Man is as the soule, and the Wo-
man is as the body. The Man [as
Soule] is to animate and rule, the
Woman [as body] is to be anima-
ted and ruled of the Man. The
soule

soule (they say) followes the temperature of the body as concerning operations : and it is often likewise seene that the house goes much after the House-wifes humour: The husband is the wiues head, the wife then is as the husbands body. Who but mad-men will mis-vse their bodies? And who but bad women will mis-vse their heads? Our women are very curious in decking and dressing of their heads, I would they were as careful in pleasing of their husbands. I hold them best careful, that are careful of both their heads together. Of both her heads, what if I said her husband was the better? For her owne head is but head of her body, but her husband is head both of her head, and of her body: her head serues to rule her

N body,

body, but her husband serues to rule her head; her head is the better part of her body, but her husband is the better part of her selfe. It is true, hee without her is a bodiless head; and as true againe, shee without him is a headlesse body: Wisedome, Fore-cast, and Direction, belong to the head, to Obey, to Bend, and to bee Governed, are for the body. Sure hee is an ill head, that wanteth wit, fore-cast, care, and gouernement; and shee is as bad a body, that is vnruely, vntractable, and which wil not be directed. A good wife is like a Marchants Ship, laden with all kinds of vertues, as it were with wares; shee is for labour, and not to lie still, and is fitted for burthen rather then for battery; Her Pilot and her Owner is her husband. It is certaine, women
must

must be obedient to Princes, as Subjects; to Pastors, as Sheepe; but to their husbands onely as they are their wiues. Wee require in a looking-glasse principally, that it do truly shew vs the colour of our faces, for though it be set in gold, or be deckt with pearles, yet if it bee deceitfull, wee care not for it; the Gold or Pearles may bee esteemed, but it is contemned. The principall commendation of a wife, is not gold, silver, wealth, or outward brauery, but Modesty, Chastity, Piety, Verity, Sobriety, and Humillity; If these things bee in her, shee is worthy loue, and will win the heart of any man, that is a man, and not a Bedlem, that is a man, and not a deuill: But though she bring wealth and worship with her, yet if these things be wan-

ting in her, which were chiefly expected of her, and are more required, surely she is but as a deceitfull glasse; a man is meerely couzened in her: And though she haue brought with her coffers of gold, yet can she not but be in truth contemned, except she mend her manners. Riches, Beauty, Brauery, greatness of birth, in a vicious, proud, profane, and head-strong woman, are but as good flowres, or fine feathers, stuck in a peece of dung.

Of a King.

GIVE vnto *Cesar* the things that are *Cesars*. *Cesar* is every free, full, and absolute Monarch. The things of *Cesar* are

are Loue, Honour, Reuerence, Obedience, Fidelity, Tributes, Subsidies, Customes, and supreme Authority vnder God, ouer all his Subiects in all Temporall and Secular things. A King is a certaine Mixed Creature, made of all the people in a Kingdom. Man is a little world, and a King is a little Kingdome: There is not a man within his Kingdome, but he is as a part and member of the King: Therefore as euery member of the body serues in his place for the good of the whole body, and is obedient to the head, where wisdom, power, prouidence, and gouernment lyeth: So euery Subiect should serue for the good of the State, and seek it in his place, and should shew himselfe obedient to the King, who is his Head: And as the head challengeth a right

in euery member, and therefore doth good vnto them all, and is affected with compassion, if euen the smallest of them bee wronged, or ill affected: So a King hath a certaine right in all his subiects, hee should animate and rule them all with his authority, and by his Lawes: hee should study the welfare of them all, and should be affected truly with all their wrongs and miseries. The head will yeeld to the cutting off an ill-affected member, chusing rather that one should perish, then all; but it is not simply delighted in the death of any of the members. So a good King loues not to destroy any of his subiects, but had rather saue a thousand, then kill one; yet hee doth, as it were, enforce himselfe to draw his sword, as knowing that it is better
better

better to cut off one, then
disturbe, or loose all. But though
the head may determine to cut
away a member, yet doth it not
by it selfe, but by some other
member, or instrument: so
though iudgement and determi-
nation belongs vnto the King,
yet executions thereof are fittest
by farre to bee performed of
others. But al-be-it the head
agree to the destruction of a
member, yet no member is seene
to lift it selfe vp against the head
with violence (as it were) to
strike, or hurt it: So is it altoge-
ther sauage and vnnaturall for
Subiects to lay violent hands
vpon the sacred bodies of their
King, who is as Mount *Sinai*,
which was not to bee touched
vnder paine of death. Mercy
and Iustice are two saue-gards
of a King, and most comely for
him.

him. If nothing can be safe from him, there can be no safety for him: His safety and security stands in the safety and security of his Subjects, of whom it is safer for him to be loued, then to be feared: It is surer for him to tye them to him by Princely humanity, then to exasperate and awe them with tyrannicall seuerity. The King of the Bees himselfe is alone without a sting; Nature would not that he should be cruell, and hath left his anger without a weapon. Doubtlesse Clemency is a Princely vertue. Herein a King may shew himselfe like the KING of Kings, who though able easily to be reuenged of all, that doe offend him. yet is he so indulgent, that he pardons many, and sometimes defers the punishments of His veriest enemies,

enemies, and strikes not alwaies, when cause is giuen Him. Euery King should remember to serue the KING of Kings, CHRIST IESVS, to whom all Kings are Vassals. It is iust that they should be punished with rebellious, treacherous, vnfaithfull, and wicked Subiects, that themselves neglect the Lawes of their SOVERAIGNE, and are vnfaithfull to their GOD. And herein a King doth most of all serue CHRIST, to wit, in doing that good, and hindring that euill, which hee could neither do, nor hinder, but as he is a King. Some think a woman may not raigne. What did *Debora* among the Israelites? If woemen (as many Virgines, and Widdowes) may be Ladies and Mistresses of seruants, euen Males; Why

may they not be Queenes, if the Prouidence of heauen bring them to it. The Regall power is neither Masculine, nor Poemine, but Diuine. Sonnes are tyed to honour their naturall mothers, and surely without staine vnto their sexe, and what blemish or indignity can it bee to men to honour their Politicall Mother? Hee that honours an absolute Potentate aright, whether King or Queene, honours the power and authority, which is Diuine and not Humane, and honours the person for the Power, & not the Power for the person: Bee the person good or bad, the Power is good, it is of God: And it may fall out that an euill man may bee a good Monarch: But whatsoeuer the Monarch is, the Monarchy, the Monarches power is euer good, and

and neuer bad: For there is no power, but of GOD; and the powers, that be, are ordained of GOD: Whosoever therefore resisteth the Power, resisteth the ordinance of GOD. And they that resist shall receiue to themselves condemnation. Let euery soule therefore bee subiect vnto the higher Powers, and not because of wrath onely, but euen for conscience sake.

Of Death.

DEATH is not euill, but to an euill man, for to the godly death is good, to the wicked death is euill; to him it is the dore of life, to this it is the entrance into hell. The sting of death

death is sinne, pull out this sting, repent of sinne, and death can do hurt, but good. Flye from sinne, and death cannot be fearefull. The sooner the Saint dies, the sooner hee comes to his Crowne. The longer a man liues, the more time he spends vpon the Seas; the sooner a man dies, that dies well, the sooner he comes into the hauen. Hee dies well, that liues well; a bad death cannot follow a good life. He liues and dies well, that liues and dies in the faith and feare of *IESVS CHRIST*, who is Rest to him that trauels, Health to him that is sicke, Refreshment to him that is weary, and Life to him, that dyeth either for Him, or in Him. Death is not euill, but an euill death. This euill death no man dyeth, which dyeth either In; or For the

Of the Soules Immortality. 277
the service of CHRIST IESVS.

*Of the Immortality of
the Soule.*

THE soule (saith *Austen*) is a created Substance, Inuisible, incorporeall, Immortall, being like to GOD, that made it. It is possible that the soule should be destroyed, as it was for the Sunne. to stand still, for the sea to stand diuided, for the fire not to burne the three children, but this is not by the nature thereof, but in regard of the power of GOD, who

who is able, if Hee pleased, to turne the whole world into nothing, as Hee once made it of nothing. But indeed the soule of a man shall never die, shall neuer bee dissolued as is the body, but continueth whole and firme for euer. For the prooffe hereof I suppose it the surest way for euery man to fortifie himselfe with the vndoubted testimonies of holy Writ. *The Spirit* (saith *Ecclesiastes*) *returnes to God that gaue it.* The soule of the poore beggar was in ioy, but the soule of the rich Epicure was in torment, after their bodily death. CHRIST said to the Thiefe now a dying: *This day shalt thou bee with mee in Paradise:* And to His FATHER, *Into Thine hands I commend my Spirit.* Steuen being now ready to depart, prayed, LORD IESVS, *receiue*

Of the Soules Immortality. 279

receine my spirit. Saint Paul saith, *Wee loue rather to remoue out of the body, and to dwell with the LORD: And againe, I desire to bee dissolued, and to bee with CHRIST.* By which it is most certaine that the soule doth liue after the body is dead: But what though the soule shall liue for euer, if it liue in paine, as the foules of the damned do? Surely it were better not to be, then to be tormented and out of ease: Therefore let vs die before wee die, and leaue our sinnes before wee leaue the world. If our foules do die to sinne in this life, they shall not die by sinne in the life to come: If they liue to God by grace in this world, they shall liue with God in glory in the world to come. The world is mortall, but the soule of man is immortall; Why should

should that, that is immortall;
bee pind on that, that is mortall?
Why should the soule that cannot
die, be buried in the loue of
those things that cannot but
die, and come to nothing? The
body is mortall; the soule is im-
mortall: why should wee make
more account of That, then
This? Why should we desire a
good body, and care not though
wee haue a naughty soule? If we
neglect our soule, we shall not
saue our body: if we forget our
soules, we forget our selues. The
soule was not made for the bo-
dy, but the body for the soule.
The soule therefore should be
preferred to the body, but he
which neglects the chiefest, and
sets most by the meanest, cor-
rupteth both, and condemnes
himselfe; But he, that looketh
well to his soule, though hee be
more

Of the Resurrection. 281

more carelesse of the body, yet he shall not proue vnlucky; for intending the safety of his soule, hee shall saue his body also.

*Of the Resurrection
of the Body.*

THERE is a resurrection of the iust and iniust; the iust shall rise to iudge, the iniust to be iudged; the iust shall be absolved, the iniust shall be condemned: Euen that body that fell, the selfe-same shall rise againe by GODS Omnipotency: For euen they that sleepe in the dust shall rise; that must rise againe that fell; this mortall must put on Immortality. *I shall see*
G O D

GOD in my flesh (saith Iob) mine eyes shall behold Him, and none other for mee. If there were no resurrection, then is not CHRIST risen againe, for in Him we all dyed. in Him we are all raised vp from death; and this we haue in Spe, the day shall come when we shall haue it in Re. Neither is there any reason that another body, and not the same, which serued CHRIST, and suffered iniuries for Him, should be giuen vnto a man; but it is most iust that the same body, which was burnt, or butchered, for CHRIST, should be glorified of CHRIST, and that a man should receiue his reward and rest, in that body, in which he performed his service. The body restored shall be a true body, and not a Spirit: For *Gloria non tollit naturam, sed extollit:*
 Glory

Glory doth not destroy, but
perfit, Nature. All defects, de-
formities, weakenesses, and im-
perfections, shall be remoued,
and all fulnesse, feature, fauour,
strength, and perfections, shall
be giuen it: And whereas ma-
ny fall in their infancy, children
of a spanne long, yet it is not to
be imagined that they shall be
raised vp of such a stature, but
in the stature of a man, and yet
the same body; euen as the body
of an old man for substance is
the same it was in his youth, or
child-hood, though enlarged,
and otherwise disposed. And
al-be-it it shall rise a spirituall
body, yet it followeth not that
it shall be a Spirit, no more then
it was ~~was~~ a soule when it fell,
because it was ~~was~~ an animall,
or (soule-body) naturall body:
but it is a naturall body now, be-
cause

cause it is nourished and preserved by naturall meanes, as food, rayment, sleepe, physicke, recreation, labour: A soule-body, because it is governed of the soule; so it is called then a spirituall body, because it shall be at the Spirits command, and shall bee more pure and subtile and fuller of agility, then it is in this world, and shall not haue need of such naturall and bodily helpes, to succour and sustaine it. In a word, all glorified bodies shall haue a temper of elementary qualities brought to such an equality, that heate shall not overcome moysture, nor this that, but there shall be peace for euer without discord and contention. There is nothing goes from these bodies, nothing is put to them; there is no defect, no superfluity, no aliment,

Of the Resurrection. 285

ment, no excrement; their temperature is altogether invariable. Neither may it seeme harsh to any, that these our bodies shall be raised vp againe; For God that knowes their frame, and is thoroughly acquainted with their substance, is Omnipotent and Eternal, and can most easily do it. If an Image or Statue were broken in peeces, yet so long as the worke man, that made it, liues, and whiles his skill lasteth, his memory and fancie faile not, and matter wanteth not, there is hope it may be made againe, as good as euer. But God our Maker is One and the Same for euer, and both can and will performe all his Promises made in His Word. *The howre shall come, in which all that are in the granes shall heare His Voyce (the voyce of the Son of*

of man) and they shall come forth,
 that haue done good, vnto the re-
 surrection of life, but they that haue
 done euill vnto the resurrection of
 condemnation. O that my soule
 might rise from sinne in this
 world, that my body might rise
 from death to Life and Glory in
 the world to come.

Of the last Iudge- ment.

VEe must all appeare
 before the iudgement
 seate of CHRIST: Hee shall
 iudge the world, that was iud-
 ged of the world: Hee shall
 condemne sinners, who was
 Himselfe condemned for a sin-
 ner:

Of the last Iudgement. 287

ner : Hee will recompense to every one according as his deeds haue beene , and no man shall escape His Power : Faire words can not deceiue Him , gifts cannot corrupt Him , intreaty cannot moue Him , fig-leaues cannot delude Him : But as men haue brued , so shall they drinke , euen as they haue baked , so shall they eat. They that haue done well , shall speed well , but they that haue followed reprobate and wicked courses , shall be condemned. The more Grace men haue shewed , the more Glory they shall receiue : and the more men haue sinned , the more smart they must suffer. O that wee could say with *Seine Jerome* , As oft as I thinke of that day , I tremble all ouer ; For whether I eat , or drinke , or wharsoeuer else I do , me thinkes

I heare that terrible Trumpet
 sounding in mine eares, (*Surgite
 mortui, venite ad iudicium*) Arise
 yee dead, and come to iudgement.
 O that we would iudge our
 selues in this world, that we
 might escape the fearefull
 iudgement of the wicked in the
 world to come.

Of Life Eternall.

THEY, that haue serued
 GOD aright in this world,
 shall liue eternally with GOD
 in the world to come. They that
 haue liued vnto CHRIST, and
 haue dyed in the faith and feare
 of CHRIST, shall be raised
 by the Power of CHRIST,
 and shall enioy His face for
 euer to their vnspeakable com-
 fort

fort, and contentment, and as
men haue excel'd in grace, so
they shall exceed in glory. It is
more easy to tell what shall not
be in that life, then what shall
be. There shall be no mour-
ning, nor misery, no want, nor
weakenesse, no sinne, nor sor-
row, no wearinesse, nor wee-
ping, no death, nor dolour, no
hunger, nor thirst, no ach, nor
anguish, no diseases, nor dis-
contentments, no troubles, nor
tentations. But what shall bee
there, who is able to expresse?
No eye hath seene, no eare hath
heard, no heart hath yet con-
ceiued. What are the good
things which G O D hath prepa-
red for those that loue Him.
There is supreme Felicity, perfect
Liberty, true Charity, sweete
Eternity, immortall Happinesse,
and happy Immortality, Eternal
O Security

Security, and secure Eternity.
There God shall be seene without
end, loued without loathing,
and prayed without wearines.
There is whatsoeuer is desired,
and nothing is desired which is
not there; Thy food is not thy
rayment, nor is thy light, nor
these thy mony: but there God
will be all in all to all his chil-
dren. They shall possesse him,
and he them for euer, and for e-
uer: For that life shall see no
death, those ioyes shall haue no
end, that state shal neuer sustaine
a change. This life, this state,
these ioyes, God of his mercy
grant vs for Christ Iesus sake. To
whom with the holy Ghost be a-
scribed all honor, praise, power,
might and maiesty, now
and euermore, Amen.

Trin-vni Deo Gloria

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nor
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To
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er,
IT

Joane Morry. is my
name and with my
I writte this and if my
penn he had with
better I. Could have
mended it every
letter.

Joane Morry. her Booke.

~~I have written~~
~~many~~ ~~letters~~
C

His Booke
1648

